Bib. Theol. Pag. 29.

GUIDE TO HEAVEN.

Containing the

MARROW OF THE *Holy Fathers*, AND *Antient Philosophers.*

Written in Latine by *John Bona*, a Cistercian Abbot: and in English, by *T. V.* a Benedictine Monk.

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A PREFACE TO THE READER.

I Am here to tell you two things, Courteous Reader, *in the Frontiſpiece of this little Book: For in the firſt place, I fear*

leſt ſome will accuſe me of Impudence and Raſhneſs, ſaying, How preſumeſt thou to lead men to Heaven, who art totally ty'd to the Earth? *Or with what Confidence canſt thou undertake to deſcribe Virtue to others, who thy ſelf doſt not practiſe it? Moreover, what New Thing doſt thou bring us in this thy Compoſition? Surely thou faſtidiouſly and rudely repeateſt the ſame Old Matter, which hath been*

already Learnedly and Elegantly treated of, by almoſt a numberleſs number of Writers; and by a proud Lye, makeſt Oſtentation of other mens Riches, as if they were thy own.

By theſe and ſuch like expreſsions, ſome will perchance ſtrive to undervalue my endeavours: But firſt of all, I will excuſe my ſelf with that Prudent mans ſaying; I take upon me the property of a Whetſtone, which although it

ſelf cannot cut, can ſharpen the Iron. *Then I will make uſe of another Wiſe mans Words*; I am not ſo preſumptuous, as being my ſelf Sick, to undertake the Cure of others; but as one lying in the ſame Hoſpital, I diſcourſe with you concerning our common Diſtemper, and communicate my Remedies. Do you therefore ſo hear me, as if I talk'd with my ſelf; for I admit you into my ſecrecy. *I here*

here profeſs my ſelf a learning Diſciple, inſtructing my own ſelf, and not a teaching Maſter: for theſe are done mutually, and whilſt men Teach, they Learn.

As to what is objected in the ſecond place, I can no otherwiſe anſwer it, than by ingenuouſly acknowledging, that here is little of my own, much of others. I have heap'd many things together, either which I learn'd by my own Experience,

ence, or which I perceiv'd would profit me, as I perus'd the Writings of the Holy Fathers, and of the Antient Philoſophers. But after the manner of Bees, I redu'd the ſeveral Sweets into one Savour, intermixing ſome things in the proper Words of the Authors, and adding the reſt in my own ſtile, which I deſired ſhould be facile, and devoid of ornament : for I here teach to Do, not to Speak.

You have then in this small Volume, a certain Abridgment *and* Breviate, *of all the Moral Institutions delivered by the* Holy Fathers, *in order* to live well *and* happily. *You have the best Resolves of* Seneca, Epictetus, Antoninus, *and the rest of the* Sages. *And I thought good to set down in brief such wholesome Admonitions, as I found efficacious in the Cure of my own Maladies, omitting the citation of the places*

places from whence I collected them. These are the Souls Remedies, *not the* Wits Recreations; *nor do I here intend* pleasure, *but* profit. *The sick Person questions not who mingled his Potion, or where the Ingredients were gathered, so long as they cure his distemper. I have omitted many things which I could have produced; many which I might have more subtily explicated: but 'tis better to have a few Precepts of*

Wis-

To the Reader.

Wiſdom in a readineſs for preſent uſe, then to learn many, and not to have them at hand for your daily practice. He hath learn'd much, who knows, how much is enough for his Salvation.

God Grant, that this my labour, ſuch as it is, may be highly profitable to all, but chiefly to my ſelf; leſt my Sayings, not ſeconded by my Actions, may make me aſhamed.

ERRATA.

Page 10. l. 15. adde *him.*
Page 46. l. 19. *broke.*
Page 159. l. 7. *anothers.*
l. 8. *theres*, read *there.*
l. 11. *apprehend*, read *reprehend.*
l. 18. *Wiſman*, read *Wiſe man.*

A GUIDE TO HEAVEN.

CONTAINING

The Marrow of the Holy Fathers, and of the Antient Philosophers.

CHAP. I.

Of Mans last End. What an Evil it is, to swerve from it. The Means and Method to come to it.

1. MY design is, to direct you, (whosoever you are that read this) *to Heaven*; to that good (I say) which being obtained, you can desire no more. This is the main

Mark and Butt, at which all mens Vows are by a natural propenſion levelled. All have a will to be happy: but through the fault of the firſt Parent, many becoming purblind, have left the true and prime good, and unfruitfully applied themſelves to the purſuit of falſe and ſophiſticated Objects. And theſe miſtaken perſons, fancying the *chief Good* to conſiſt in wanting Nothing, have given this Name to Riches; others, placing the *chief Good* in greateſt Power, ſtrive either to King it themſelves, or to get near to them who Govern. And ſome there are, who deſcending to ſordid matters, imagine it the higheſt happineſs to wallow in pleaſures, meaſuring the poſſeſſion of the *Supreme Good*, by the Ell of Carnal delights, and Gluttony: So baſely do theſe men judge of *Beatitude*. Thus labouring in vain, and wandring as it were in a labyrinth, by how the ſwiftlier they haſten to Good, by ſo much the farther they are from it; in this moſt unhappy, becauſe they know not their unhappineſs.

2. This is the thing, miſerable man, which involves thee in great evils, that thou indeed deſireſt to *live happily*, and to *dye happily*; but art fooliſh and blind in ſeeing what true happineſs is, and how it may

may be had, vainly ſeeking it by many by-wayes. Whatſoever thou doeſt, whatſoever thou deſireſt, whatſoever thou endeavoureſt is againſt thee. For thou eyeſt not that *immenſe Good*, wherein thy Will ſhould reſt, becauſe there is nothing above the higheſt; but thou roameſt abroad without deſign, like the Ants creeping up and down amongſt the Shrubs, climbing up to the top, and then deſcending empty to the bottom. God the maker of all things, created thee of Nothing, that thou ſhouldeſt love him only, ſerve him only, with thy whole intention, with thy whole affection: As 'tis neceſſary for him *to be*, ſo 'tis neceſſary he ſhould *be thy laſt End*. Think ſeriouſly how great a part of thy life thou giveſt to him, to whom thou ſhouldſt give the whole. Thy Studies and Counſels erre, if they are not to him directed. As the end of thy Journey is the place to which thou tendeſt, whither being arrived thou repoſeſt; ſo the end of thy life is *God*, to whom thou art to referr whatſoever thou thinkeſt, whatſoever thou ſpeakeſt, whatſoever thou acteſt, till *he* being obtained, all thy tendencies are compleated. Whatſoever withdraws thee from this thy *laſt End*, draws thee to eternal deſtruction.

3. As in a Sea-voyage, if perchance the

Ship ſtopping, thou leapeſt overboard to refreſh thy ſelf on the ſhoar, and there in the mean time gathereſt Shells or Bull-ruſhes; yet thy mind will ſtill be ſolicitouſly attentive to the Ship, leſt the Governour ſhould call thee away; for then quitting all, thou muſt ſpeedily repair to the Veſſel: Even ſo thou muſt behave thy ſelf in thy Life: Having thy Mind evermore fix'd upon *God*, thou art to uſe external things in ſuch ſort, as never to let them touch thy heart, nor divert thy attendency to thy *propoſed End*: They ſerve thee, that thou mayſt ſerve *God*. Otherwiſe falling from the *Divine Unity*, thou art ſcatter'd abroad amongſt many not neceſſary things, and worſhippeſt as many Idols, as there are creatures which thou adhereſt to, with a diſordered affection. Theſe are thy Gods, to whom by a foul Sacriledge thou ſacrificeſt not an Oxe, not a Goat, but thy ſelf, and thy Salvation. The law of Love permits not any thing to be belov'd *with God*, but only *in God*, and *for God*. 'Tis the higheſt dammage, to deflect from the *chiefeſt Good*, and adhere to the Creatures.

4. That which the Prince of Phyſicians pronounces of impure Bodies, "*By how "much the more they are nourißhed, by ſo much*

"*the*

"*the more they are endamaged*, is to be ſaid alſo of Souls: For they who begin to paſs from a bad cuſtom to a better condition, muſt firſt vomit up the Venome of their wicked life, and then ingeſt into their purified Minds, the ſolid Aliments of Virtues. And this Purgation is thus to be performed: All committed ſins are to be expiated; all affections towards them are to be baniſhed; all vitious Cuſtoms are to be eradicated; all evil Propenſions and immoderate Appetites, are to be ſubjected to the Empire of Reaſon: The Fleſh is to be chaſtiſed: Corporal Neceſſities are to be reduc'd to a juſt moderation: The Tongue and Senſes are to be bridled: whatſoever may put a ſtop or delay to the ſpeedy aſcending to the mountain top of Virtue, muſt be totally exterminated. What dreadeſt thou, and why doſt thou fancy the *way* ſhew'd thee *to Felicity*, to be ſo full of difficulties? Thou mayſt make thy ſelf happy; he ſupplying thee with ſtrength, who is *thy Beginning* and *thy End*. But thou muſt go forth of thy ſelf, that thou mayſt get to him. Thou wilt be to him ſo much the nearer, by how much thou art from thy ſelf more remote.

5. The firſt thing thou art to propoſe to thy ſelf, is, *What thou deſireſt*, and *Whither*

thou tendeſt; Then the *way* is to be conſidered, by which thou mayſt obtain that *chief Good*; and in thy journey thou wilt underſtand what progreſs thou daily makeſt. Take a ſerious ſurvey of thy Conſcience, and opening thy dim eyes, ſee impartially what thou art, and what thou oughteſt to be. 'Twill be too late to diſcover the deceit, when thou canſt not avoid it. Learn by what *Remedy* the *madneſs* of *Cupidities* is *tamed*; with what *Bridle* the *cruelty* of *Fear* is *curbed*. Practiſe the contempt of earthly things, and depart freely from what thou canſt not long poſſeſs. Leave all, before thou art left by all; that when death ſhall come, it may find nothing in thee, which it can deſtroy: But be ſure to imploy thy chief care upon thy Soul, and let not that which is firſt in excellency, be the laſt in thy ſolicitude; *What avails it for a man to gain the whole world, and ſuffer ſhipwrack of his Soul?* There's no Gain, where there is a loſs of Salvation.

CHAP.

CHAP. II.

Who so desires to live well, must make choice of an Instructer. What manner of man this ought to be. The Duties of a Disciple.

1. NOthing is more necessary to one beginning to *serve God*, than to permit himself to be *governed* and *directed* by a *discreet Master*. For who adventures upon an unknown Journey, without a Guide? Who can learn a difficult Trade, without a Teacher? Thou shalt find very few, who without any ones help, have rais'd up themselves to the height of *Virtue*. What ought generally to be done by all, may be communicated to persons who are absent, and transmitted to posterity by Writings: but when and how each particular thing is to be practised, cannot be directed at a distance; deliberation must be made with the things themselves. A Physician cannot by Letter prescribe to his Patient the just measure of his Diet, and time of taking his Potion: the Vein must be touch'd, and the Pulse felt. So also in curing the Souls maladies, there are certain Symptoms which cannot be perceived but

by one present. St. *Paul*, the designed *Doctor of the Gentiles*, after he was converted by *Christ*, was directed to *Ananias*, that he might learn from him the *way of life*. Thou hast undertaken a hard and laborious task, to conquer the perversity of Nature, to wrestle with *Spiritual wickednesses*, and to bring thy self to *Virtue*, amidst so many impeding obstacles: it therefore behoves thee to call in some charitable Neighbour to thy aid, who may lend thee his helping hand, who may shew thee the dangers, who may discover the deceits, and in the doubtful day of battel instruct thee how to gain the victory. But whom (sayst thou) must I call in to my help? Surely a man both *Faithful and Prudent*; one who is both willing and able to assist thee; one whose presence thou reverencest, not dreadest; one who will not chastise thy failings, but redress them; one whose life is more approv'd on by the Eyes, than by the Ears. *He commands ill, who commands and acts not.*

2. Make choice of him for thy Helper, who will not flatter thee; who intrudes not into vulgar conversation; who frequents not the Rich mens Feasts, nor the Princes Courts; who hath in his Life and Manners some such thing as the Goldsmith

hath

hath in his moneys, ſo that he can ſay, ſhew me any Coyn, I can diſcern it; bring before me any Affection, I will judge and cenſure it: who like a well-experienc'd Phyſician, can diſcover internal diſeaſes, and apply proper Remedies to redreſs all the Souls diſtempers. Let him be ſuch a one, as can by a ſubtle ſcrutiny diſcern the ſecrets of all Spirits, diſtinguiſh between *Virtues and Vices*, accommodate himſelf to every ones manners, dive into all the Receſſes of thy Interiour, is free from all depraved affection, aiming only at thy *Spiritual advancement*. One (I ſay) who in the *Spirit of Meekneſs* knows how to inſtruct and allure, how to detect and elude all the Devils crafts and ſtratagems; and finally, one to whom thou needſt not be aſham'd to lay open all the ſecrets of thy heart and ſoul. *'Tis a great part of thy Happineſs, to find out ſuch a Friend.*

3. With him diſcourſe willingly; and commit to his prudent examination, and diſcuſſion, whatſoever thou haſt within thee of perverſe propenſion, and not only whatſoever thou doſt amiſs, but alſo whatſoever good thou performeſt, and whatſoever thou conceiteſt to be communicated unto thee *from Heaven*. Intreat him earneſtly,

neſtly, that if he obſerves in thee any turbulent affection, he will vouchſafe to ſhew it unto thee; and that he will pleaſe to do it frequently and freely, not diſſembling thy Vices, out of ſhamefac'dneſs or fear of reproving thee. But if he denies to ſee in thee any thing worthy his ſeverer cenſure, beware leſt thou thereupon fancy thy ſelf inculpable: For he is ſilent, either as apprehending thy hatred, or as deſpairing of thy amendment. Then do thou urge him with greater inſtance and vehemency; and ſhew by thy actions, how much thou deſireſt to profit by his reprehenſions. Begin to depoſe with thy imperfections, and compoſe thy Life according to his Preſcript. Rejoyce that he reviles thy impiety; and depart alwayes from him either ſound, or in the way to it. *Amongſt ſo many maladies, 'tis ſomething to have a Will to be cured.*

4. Theſe are the mutual offices, of the *Teacher* and of the *Learner*, that the one ſhould have *a will to profit*, the other *a deſire to practiſe*: That the *Inſtructer* ſhould not profit, ſcarcely any thing can hinder, but the refractorineſs of the *Diſciple*, who may want *patience to learn*, or a *capacity to be cured*. For ſome there are, who relying upon their own prudence, refuſe to follow any

any other mans *dictamen*: All these things (say they) which you inculcate, I know already: What avails it then to tell me what is before manifest? Yes, *very much*: For thou sometimes *knowest*, but dost not *attend*, *reflect*, *consider*. This new Admonition intends not to inform thy *Understanding*, but to excite thy *Memory*. The Mind oft-times dissembles things which are apparent, and therefore the knowledge of things most known, must be often suggested unto it: For *Virtue* is erected when 'tis touch'd and pressed. A silly shamefac'dness with-holds some; which is surely a Childish Vice, and unworthy a man: Others, as if they were frantick, suppress their inward maladies by a pertinacious silence, and grow angry at the *Physician* who goes about to cure them. This noxious taciturnity, proceeds undoubtedly from the perswasion of the Internal Enemy, hoping to hurt so long as he lurks undiscovered. And surely thou blushest not to expose thy bodily wounds to the open view of such beholders as may cure them; but thou industriously covereſt thy Souls Ulcers, as if to conceal them, were to cancel them; and yet it can hardly be avoided, but that notwithstanding thy endeavours to the contrary, they will betray

tray themſelves. *Who ſo covers his wound, can never be cured.*

5. Doth the Phyſician injure thee, if he ſhews thee thy infirmity? If he tells thee, Thou art dangerouſly ſick, Thou haſt a Feaver, Thou muſt this day abſtain from ſuch and ſuch food, this day thou muſt drink water: This plain dealing is eſteem'd a favour, and thanks are given him for his freedom. But if any one tells thee, Thy Appetites are exorbitant, Thy Opinions are vain, Thy Affections are immoderate, thou preſently exclaimeſt, O affront not to be endured! Unhappy man! what dammage or detriment doth this *zealous Admoniſher* and *Inſtructer* bring unto thee? That ſurely, which a Looking-glaſs doth to a deformed Face: It ſhews thee what thou art. Correct then what he reproves, amend thy manners, ſcour off thy filthineſs. Thou mayſt eaſily, if thou wilt, render thy ſelf to all beholders eyes, *irreprehenſible.*

CHAP.

CHAP. III.

Of Purgation from ſin. All affection to ſin is to be laid aſide, and Vice is to be rooted out. No remedy is more efficacious againſt Vice, than the conſideration of Death and Eternity.

1. MAn deviates from his laſt end, when he commits Sin, which is the cauſe of all Evils. From this ſeed, ſprings all that torments us: with this Poyſon the whole world is infected. It lies cloſely hidden whilſt it is doing, but when 'tis done, thou wilt underſtand how bad it is. Some there were, who joyn'd the bodies of dead men to the living, to torment them with the ſtench: A like puniſhment befalls ſinners; their torment is faſt ty'd to them, they know not whither to fly from it: Unleſs thou wilt endure ſomething that thou mayſt not do evil, thou wilt endure much becauſe thou haſt done it. A bad action is ſcarcely conceiv'd, and preſently it becomes the Parent of its own puniſhment. From thence Death derives its birth, from thence Hell-fire is enkindled. The Conſcience is therefore to be cleanſed from

from all crimes, by *Contrition*, *Confession*, and *Satisfaction*. Nor are the more grievous faults only to be avoided, but the very least and lightest, which though they bring not Death, yet by degrees they dissolve the strength, and insensibly dispose to mortal impiety: And what's the difference in a Shipwrack, whether the Vessel is overwhelm'd with one wave, or whether the water soaking in drop after drop, and carelesly let alone, fills it at last, and sinks it to the bottom? And these give by so much a greater blemish to our manners, by how much they might more easily have been avoided. The weaker the Enemy is, the greater is the shame to be overcome by him.

2. Thou wilt never be able to plant Virtues in thy mind, and to re-establish thy self in thy former state of Liberty, unless thou putteſt off all affection towards Sin, although the very least: lest thy body being in the wilderness, thy mind should be in *Egypt*. It fares ill with thee, if after thou hast dismissed all injuries, after thou hast abandoned all beastly loves, thou yet giveſt ear to bad discourses, and art yet delighted with earthly beauties. For the evil habits of Vices, which still remain, though the fault is remitted, must be entirely rooted

out,

out, as being the bad progeny of thy former prevarication. If thou only loppeſt off the *Branches*, the *Root* will again put forth new *Scions* of *Iniquity*. Thou ſayſt, thou wilt cut off Vices: 'Tis falſe, for thou ſhutteſt not the door againſt them, but only putteſt it too. Thou ſayſt, thou art offended at the foulneſs of thy former life; I believe it, for who is not offended at it? Bad men both love and hate their Vices; yea, they deteſt them even when they do them: But what avails it to *reject them in words*, and *in deeds to embrace them*? No man hath a Conſcience ſo ſeared, but that he ſometimes loathes his Vices, and yet he ſoon after ſhakes hands with them. But he who is truly converted to God, applies the Hatchet to the Root, and pares away the ſmalleſt hairs of his Vices: And then reflecting upon his frailty, he induſtriouſly ſhuns all occaſion of ſinning; and at every object of evil, he tremblingly leaps back and abhorrs it.

3. Why doſt thou vainly trifle, and oppoſeſt the infirmity of Nature to God, commanding the extermination of Vices? None better knows the meaſure of thy forces, than he who freely beſtowed them: Why then doſt thou not preſently obey, ſince not the Commanders profit, but thy

own

own is intended? O blind, and impious temerity! Thou dareſt caſt dirt in Gods face, by affirming that to be hard which he enjoyns; as if he ſhould impoſe Precepts upon thee, which thou canſt not perform, and ſeem by commanding thee, not to have intended thy Salvation, but thy puniſhment: Such is mans perverſity, to deſerve ill of God, and to feign to himſelf *labour in his Precepts*. But if thou wilt make tryal of thy ſtrength, thou ſhalt find thy ſelf able to do more then thou imaginedſt: Not becauſe the conteſt is difficult, thou dareſt not; but becauſe thou dareſt not, the conteſt ſeems difficult: Many things which before ſeem'd terrible, have by uſe been made eaſie and familiar. Begin and do not undervalue thy ſelf. God deſerts not his Souldiers. Thou ſhalt have as much ſtrength as thou deſireſt.

4. Thou wilt eaſily vanquiſh all Vices, if thou believeſt every Day to be the laſt of thy Life. What is it that faſtens thee to this world? 'tis that thou ſeldom conſidereſt how ſoon thou muſt leave it. Dead Carkaſſes paſs daily to the Graves before thy eyes, which force thee, who forgetteſt thy Mortality, to look upon Death: And yet thou, amidſt theſe frequent Funerals, thinkeſt of nothing leſs, than thine own depar-

departure: Thou beholdeſt nothing more commonly, and forgetteſt nothing more eaſily: But the day will come which will ſeparate thee from the *fellowſhip of thy ſtinking Belly*: This cloud will then be diſperſed; and thou wilt then perceive thou *livedſt in darkneſs*, when thou *beholdeſt the light*. Produce, if thou canſt, of ſo many elapſed years, one only day to witneſs thy ſincere Virtue, which was not blemiſhed with ſome defect: Thy *Younger Age* was ſpent amongſt *Play-games*, *Nutts*, and *Niſles*; thy *Youthfull dayes* amongſt *Luſts* and *Fopperies*; thy *Manly time* amongſt *greater crimes*, and *wickedneſſes*: and after all *the Years*, which have flow'd from thy *Cradle* to thy *gray Hairs*, nothing now remains but the *ſad fruits of Iniquity*. Ah! what ſtraits wilt thou be in, when what is paſt will ſhame thee, and what is to come will affright thee? What will thy Riches then profit thee, got with ſuch ſweat, kept with ſuch ſolicitude? What fleſhly and filthy Pleaſures, what the vain and empty Names of *Honours* and *Dignities*, what *Purple Robes*, *Scepters*, and *Crowns*? O, were it permitted to return to thy Childiſh Innocence, and to begin the ſpinning of a new Thread, how much better wouldſt thou behave thy ſelf? But

theſe vows and wiſhes are unſeaſonable in that fatal moment. If thou wilt make uſe of time, begin even now: and forſake ſuch things, as thou wilt then wiſh thou hadſt forſaken. 'Tis a ſmall matter to renounce momentary trifles, for the obtaining of eternal Treaſures.

5. Ask, if thou pleaſeſt, of a dying perſon, what he thinks of his paſt life: thou ſhalt hardly find one, who hath not then a far different opinion of *Riches*, *Dignities*, and *Worldly Vanities*, then he had whilſt he was healthy: At that time all things are weighed in a more equal Ballance, and are judg'd of as they truly are. Thus their *over-late wiſdom* may turn to thy *great profit*, if thou wilt learn by other mens Errors to correct thy own. Thou mayſt now ſail ſafely, why ſtayeſt thou till the weather grows tempeſtuous? Thou mayſt during the calm, withdraw thy ſelf from calamity, why doſt thou reſerve thy ſelf for extreme danger? *Precaution* is too late when thou art *drowned*, and *Prudence* is to no purpoſe when thou art already *periſhed*. The greateſt and holieſt Men, having put away all impediments, and bid adiew to themſelves and to the whole world, made it their only ſtudy, during the remainder of their Earthly Pilgrimage, to learn *how to live*

and

and *how to dye*: and yet many of them profeſſing their ignorance, departed this life; ſo difficult a matter it is to underſtand this Art. And wilt thou delay till Old Age the laying hold of wholeſome Counſels, and there begin thy life, where few have produced theirs? 'Tis a great Folly to begin then to live, when we muſt neceſſarily ceaſe to live.

6. Whither doſt thou throw thy ſelf, unwary man? Doſt thou believe thus, and doſt thou thus live? Thy time is the paſſing-by of a ſhadow, thy life is a Point, and can any thing be leſs than a Point? Scarcely born, thou ceaſeſt to be. Stop one only day, forbid one only hour from flowing, command time to make only a ſhort ſtay: Vain is thy endeavour; for it will ſooner ſnatch thee along with it, then ceaſe to run moſt ſwiftly to the deſtruction of thee and all other things whatſoever! And doſt thou preferr this moment before Eternity which hath no period? O *Folly!* O *Phrenſey!* thou omitteſt not to get for thy Body, which is quickly to periſh, what appertains to it, and there is no end of thy acquiſition: but for thy Soul, which never dyes, thou makeſt no proviſion for the future, as if it were none of thine? Thy Body languiſhes, and thou art ready to

undergo any danger to cure it: Thy Soul languiſhes, and thou neglecteſt it, and art inſenſible of its ſickneſs? When was it told thee, Hoiſe thy ſails leſt thou periſh, and thou delayedſt to do it? Take this bitter Phyſick, and thou refuſedſt? God enjoyns eaſie things, that thou mayſt live for ever, and wilt thou not obey? Hadſt thou a Law-ſuit, all thy thoughts, all thy diſcourſes would be imployed about it, nor wouldſt thou omit any means, whereby the Judge might be moved to give ſentence on thy ſide: and the laſt Judgment drawing near, upon which an Eternity depends, doſt thou laugh, doſt thou trifle, doſt thou ſin, being to periſh eternally? Ah! leave at laſt to be mad, and getting forth of the Puddle of thy impieties, put thy ſelf daily in ſuch a poſture, as if thou wert arrived at the laſt end of thy life. This is true Philoſophy; to lead this ſoul out of the body with all poſſible ſecurity.

7. Let this be thy buſineſs, this thy Ceſſation, this thy Labour, this thy Reſt, to withdraw thy ſelf from Time and drown thy ſelf in Eternity. That ſtands alwayes fix'd and unmovable, which is aſſerted into the rights of Eternity. The covetous Glutton after ſo many Ages, demands ſtill a drop

drop of water, and he ſhall vainly ask it with a perpetual bellowing. Eternity is an evermore preſent duration, never to be named without a ſigh and horror: 'Tis a Wheel alwayes turning: 'Tis a continued, unterminated, and ſtill commencing Beginning. The ſerious thought of it, mixes Wormwood with the Worlds delights; and dejects aſtoniſh'd, and (as it were) Planet-ſtrucken men with deadly ſorrow. This tames the ſtubborn Soul, and from the vain cares in which it lies ſlumbring, rowſes it up to *Virtue*: This ſeaſons hunger and thirſt, makes all labour ſeem eaſie, all ſorrow ſweet, all puniſhment pleaſant, and all difficulties of ſhort durance. Let the vaſt ſpaces of Heaven, as they are every where immenſely extended, be fill'd with Numerical Notes; who beſides God himſelf, will be found able to expreſs this almoſt Infinite ſeries of Numbers? Yet theſe innumerable Numbers are not ſo much as the Beginning of Eternity. Let ſo many Years, ſo many Ages ſlide away, as there are Unites in all thoſe Numbers, nothing yet is cut off from Eternity. Thoſe moſt unfortunate Mortals, who lye perpetually frying in Hell-fire, are not yet arrived at the beginning of this aſtoniſhing Eternity. If thou trembleſt not at this

Conſideration, if thou falleſt not upon a ſerious amendment of thy life, thou ſurely out-vieſt the hardeſt Flint in obduracy.

CHAP. IV.

Of Gluttony. Its Evils. Its Remedies. The ſigns of its being conquered.

1. THe firſt War thou art to wage, is againſt *the vice of Gluttony*, which furniſhes matter to the reſt. *Gluttony* gave a beginning to the death both of our Bodies and Souls: For our firſt Parents by eating the *forbidden Apple*, ſlew all men before they begot them. Now the Enemies of Souls make uſe of the ſame Bait, that by weakning all our vigour, they may worry us, and trample on us. Hence ſpring *Stupidity*, *Tepidity*, *Tediouſneſs*: hence *Scurrility*, *Loquacity*, *Diſſolution*: hence *Uncleanneſs*, *Brawls*, *Contentions*: hence *dulneſs of mind*, *drowſineſs of ſpirit*, *deſtruction of all vertue*: hence *profuſion*, *poverty*, a long *chain of diſeaſes*, and *death* it ſelf, haſtned by an over-heavy burthen of undigeſted victuals. There are few infirm perſons,

perſons, whom *Gluttony* drave not to their diſeaſes: For if the Body abounds not with bad humours, ingendred by the exceſs of meat and drink, although it may be attempted by a ſickneſs, yet it cannot be ſubdued by it. *Gluttony kills more than the Sword.*

2. O the baſe ſervitude of the Belly! O inſatiable Cupidity! Nature has given thee no great body, and thou exceedeſt the greedineſs of the greateſt and moſt gluttonous Animals. A Bull is fed with the herbage of a few Acres: one Wood nouriſhes many Elephants: but the World ſeems little to thee; whatſoever flyes in the Air, whatſoever ſwims in the Sea, whatſoever runs in the Forreſts, do not ſatisfie thy ravenous appetite. Caſt an eye into Noblemens Kitchens, and contemplate the Cooks running buſily up and down amongſt thoſe many fires; look upon the ſweating numbers of Men and Maid-ſervants; conſider the ſlaughters of the Fowl, and the Sawces ſwimming in Wine; obſerve with what induſtry they order the Plates, with what art they marſhal the Meſſes, place the Diſhes, and execute their reſpective imployments: You would ſcarcely believe it were to feed one only Family, that the Wine of ſo many *Conſuls* and *Kingdoms* is

drawn out, that the Table is furniſhed with ſo great magnificency. I do not adviſe thee to withdraw nouriture from thy Belly: It is froward, it may not be contradicted, it ſtands in need of daily ſuſtenance: But a ſubtle and deceitful ſnare of Concupiſcence lyes here concealed, which frequently fetters the Soul, and upon pretence of Neceſſity, provides Fewel to foment Pleaſure. Wilt thou know with how little Hunger is extinguiſhed? Count thy ſelf, meaſure thy body, conſult thy ſtomach. Thou wilt find *that* not to be neceſſary, *which* exceeds the meaſure. *A little ſuffices Nature, nothing ſatisfies Luxury.*

3. *Hunger* is not ambitious, but is content to leave off, not caring wherein it ceaſes. The momentary judgment of the *Pallat* being paſt, the precious reliſhes no better than that which is common, and good cheap. If thou art hungry, thou muſt eat; if thirſty, thou muſt drink: but whether the Bread is made of ordinary Corn, or of the fineſt Flower; whether the Water is fetch'd from the next Fountain, or refreſh'd with cooling Snow, Nature is not at all concern'd. This one thing ſhe commands, that Hunger be appeaſed, that Thirſt be quenched; Fiſhes, caught in the

the upper and lower Sea; ſought in the Lakes and Rivers; Birds, brought down from Heaven; Beaſts, ſurprized in the Woods and Forreſts; ſeveral ſorts of Taſt-pleaſing Wines; and all the curious ſea-ſonings of *Apicius*, are the torments of unhappy *Luxury*. *Epicurus* commends a ſober Diet, even for pleaſures ſake. Nothing is ſo dainty, which ſatiety renders not inſipid: nothing ſo unſavoury, which hunger makes not delicious. Wouldſt thou be freed from all ſuperfluous care of Meat and Drink? *Conſider thy end. Thou muſt ſhortly dye*, and this Body pamper'd with ſuch variety of curioſities, muſt ſerve for food to filthy Worms. Ponder for what Gueſts thou prepareſt a Feaſt; and ſo nurture thy Fleſh, as not to oppreſs thy Mind. Make uſe of ſuch meat as may eaſily be had, and every where met withall, without impoveriſhing thy Patrimony, or prejudicing thy Health. A mannerly and well-tutor'd Belly, is a great part of Liberty. We underſtood not how many things are ſuperfluous, till they began to be wanting. The Body ſtands in need of nouriſhment, not of Junkets or Dainties.

4. But there's no cauſe to praiſe thy ſelf, if thou only deſpiſeſt ſuperfluities. Then thou art praiſe-worthy, when thou contemneſt

temneſt neceſſaries: when thou canſt perſwade thy ſelf, that brown Bread, and Wine weakned with Water ſuffice for thy ſuſtenance; when thou haſt learn'd, that Herbs were not provided only for Beaſts, but for men alſo. Then I admire thee, when in taking thy Refection, thou intendeſt the bare neceſſity of Nature, the only reparation of thy Forces, the ſole glory of God: when thou comeſt unwillingly to the Table, and takeſt thy meat as ſick perſons take a Medicine: when thou ſtriveſt to curb and moderate (ſince thou canſt not totally hinder) the pleaſure of thy Taſt: when 'tis irkſome to thee to admit any thing which is extraordinary, by reaſon of thy infirmity: when finally, thou haſt obtain'd perfect purity both of Mind and Body. For the proof of Abſtinence, conſiſts not in the *attenuation of the Body*, but in the *perfection of Chaſtity*.

CHAP.

CHAP. V.

Of Luxury. How foul a vice it is. How eaſie is the Relapſe into it, and how it may be avoided. The Pleaſure of the Mind, which is ſolid, is to be ſought after.

1. NO *Vice* is filthier then this, nor of which we may be more aſhamed. The very Name of it is not without *ignominy*, as the Apoſtle intimated, when he commanded, that ſuch matters ſhould not ſo much *as be named amongſt us.* Hence proceeds that *ſhamefac'dneſs*, which ſeizes upon ingenuous and modeſt perſons, if they ſuſpect, that having committed any ſuch crime of *Uncleanneſs*, it is come to the knowledge of others. Hence it is, that ſome conceal the ſlippery Errors of their Youth, from the Miniſter of Chriſt in the Tribunal of *Penance*; chuſing rather to undergo eternal torments with eternal diſgrace after their Death, than the imaginary infamy of this *Vice* in their Life-time. He that is mir'd in this Puddle, ſcarcely gets looſe from it. His Salvation is deſperate, who is infected with this diſeaſe. For what can humane

humane forces here do? *No one can be Continent, unleſs God gives it.*

2. The firſt *Remedy* therefore of this *Malady*, is *fervent Prayer to the Divine Majeſty*; that *he*, who only hath the power, will pleaſe to *purifie* and *preſerve thee*. Then thou art to repreſs all *impure imaginations* in their very firſt acceſs, with ſuch ſpeed, as thou wouldſt ſhake off a burning Coal from thy Garment. The Caſtle is ready to be deliver'd up, when the Governour gives way to diſcourſe with the Enemy. All occaſion of Evil is alſo to be cut off, proceeding from *Idleneſs*, from *Gluttony*, from all *impure Objects*, from the *Society* and *Converſation of bad people*; nor is there any thing to be neglected in this wreſtling conflict. There are certain Reliques of this *Vice*, remaining even in *juſt men*, which muſt be entirely rooted out: There lyes hid a certain hiſſing Serpent, there are certain petty-affections, which although not abſolutely evil, yet they are *Preludiums to Sin*; to which, (if thou doſt not preſently break them off) thy bewitched fancy will inſenſibly adhere. Thou wilt never become Great, if thou ſlighteſt theſe ſmall things. *Great matters take their beginnings from little occaſions.*

3. Above

3. Above all, thou muſt beware, leſt an *over-great Confidence in thy ſelf deceives thee*: Whoſoever fears not, is already fallen. How many, and how great Men, after *Confeſſions* and *Conqueſts*, after *Signs* and *Wonders*, have ſuffer'd Shipwrack, by the unwary aſpect of a *Woman*? I produce not here the ſo often ſpoken of Examples of *Samſon*, *David*, and *Solomon*: There are others more recent and daily. And were there none abroad, thou haſt within thy own breaſt enough to bluſh at, enough to teach thee not to be *highly Wiſe, but to Fear*. Is it not an extreme madneſs, amongſt ſo many documents of all Ages and Nations, yet to preſume, and not to ſhun the danger? But this is evermore the incredulity of *Humane obſtinacy*, never to give credit to other mens fallings, till he ſees himſelf periſhing. God made the *Woman* to be *Mans helper*; but by the *Serpents cunning*, ſhe acts the *perſon of an Enemy*. There's nothing in her but what ſtrikes, what ſcorches, what murders. There's no *Hyæna*, no *Baſilisk* can be compar'd with *her* Voice and Eyes. Ah, fly from *her* ſight, avoid *her* diſcourſe, whoſoever thou art that deſireſt thy *own Salvation*. She retains *her* old cuſtom, alwayes driving *Man* out of *Paradiſe*.

4. 'Tis

4. 'Tis a common thing here to pretend many excuſes of *Neceſſity*, of *Cuſtom*, of *Pure Intention*: But *great Evils* lurk under the *ſhew of Good*: For from thence burſt out *hurtfull liberties*, *unwary ſpeeches*, *light behaviours*, *a neglect of modeſty*, *frequent gifts*, *and certain merriments*; by all which *purity* is by degrees laid aſide, and at laſt all *ſhame* is quite put off. Theſe things encreaſe by internals; and he who bluſhingly abhorr'd the bare footſteps of a Woman, now beholds her laſcivious eyes, and her diſcover'd breaſt with a conſtant countenance; and the blandiſhing poyſon working within him, he firſt ſuffers the dammage, before he was ſenſible of the danger. Thus the eye of Reaſon begins by little and little to grow dim, and afterwards becomes totally blinded. Thus the Soul form'd for Heaven, is faſtned to the Earth, unmindful of God, forgetful of its own good, till the flame of Concupiſcence is at laſt ſwallow'd up in the Fire, which is to burn for all Eternity. *O wretches!* whoſe loathſome and momentary pleaſures, have ſo ſad and lamentable an end! I think they are all drunk with the juice of *Sardonian Herbs*; *they dye*, and *they laugh*.

5. What ſeekeſt thou, Fond Man, devoid of counſel at home, and deſpiſing that

that of others abroad! *Pleaſures?* God hath laid up eternal Pleaſures for thee in Heaven. Wilt thou have the deceitful ones of this world, and be excluded from the Eternal? Where's thy *Reaſon*, where thy *Prudence?* Look into *Heaven*, and contemplate all its moſt bleſſed Inhabitants. They heretofore mingled their *Bread* with *Aſhes*, their *Drink* with *Tears*. Thou mightſt have ſeen them in the world oppreſs'd on every ſide with *anguiſhes*, drown'd alwayes in *Tears*, evermore watchful in *Prayer*, ſeparated from all earthly joy and pleaſure: They made their way to *Heaven* by *Gibbets*, *Swords*, and *Croſſes*. Then caſt an eye into *Hell*, and take a view of that deſperate crew of the damned, lying there buried in that dark dungeon of perpetually burning fires. Theſe heretofore embracing the worlds falſe Joyes, and following their fleſhly delights, now too late acknowledge how pernicious were all their pleaſures. Contemplate ſeriouſly theſe things; and if thou believeſt, be afraid. *That which delights, is momentary; that which torments, eternal.*

6. But if pleaſure is the thing thou lookſt for even in this life: why doſt thou not rather embrace that which is *pure, ſolid, ſub-*

ſubſtantial, permanent, proceeding from a well compoſed mind, that ſo thou mayſt take delight in what is truly thy own? The *Pleaſure* of the *Fleſh* is *ſoft, frail, farded, evermore moiſtned* with *Wine* and *Oyntments*, and dreading to be publiſhed. Its ſtation, the *Stews*, *Taverns*, and ſuch places as fear the Cenſor. If it outwardly ſhines, 'tis within moſt miſerable. When it begins, 'tis gone: and in the very uſe of it, it periſheth. Whereas the peaceable, ſublime, unconquerable pleaſure of the Mind, is alwayes ſecure and permanent, neither accompanied with ſatiety, nor followed with Repentance. No ſhame waits on it, no ſorrow purſues it, nor doth it ever forſake its poſſeſſor. If thou deſireſt to enjoy this, all Carnal allurements muſt be conquered. For *true Pleaſure conſiſts in deſpiſing all Pleaſure.*

CHAP.

CHAP. VI.

Of Avarice. Its malice is ſharply reproved. The compariſon between a Poor and a Rich perſon. The deceit and vanity of Riches.

1. THis is the greateſt impoſture of *Avarice*, which thou art to foreknow, that thou mayſt not be cheated: It hides it ſelf; nor ſhalt thou find any one who will confeſs himſelf to be *Covetous*. That man gathers riches together, that he may make a proviſion for himſelf and his Children: This man, that he may have wherewithall to help the *Poor* in their *neceſſity*: Another, that he may redeem his ſins by *Works of Charity*. But none of theſe diſtribute their *heaps of Gold*; on the contrary, they make new additions daily unto the former, and whilſt time is ſpent in theſe acquiſitions, their Life ſlides away, for the ſupport whereof theſe Riches were intended. As the water which the ſick perſon beholds running down the River, doth not at all quench his thirſt, unleſs he puts his Mouth to it and ſwallows it: So nothing can ſatiate a Covetous man, becauſe his

Mind, in which Avarice reſideth, can never be fill'd with his Gold and Treaſures. *A mind capable of God, can be fill'd with nothing but God.*

2. Let all the Riches of the whole Earth, *O Covetous man*, be caſt into thy clutches; let fortune raiſe thee far above *Solomons* plenty; hide the ground with Marble, the walls with Gold, the roofs with precious Stones; do not only poſſeſs, but trample upon Riches: Adde to this, all manner of *Statua's, Pictures,* and whatſoever Art hath invented to pleaſe *Luxury*: Thou wilt learn from theſe to covet more. Natural deſires have limits, but they which ſpring from an erroneous opinion, are Infinite. What matters it how much thou haſt in thy Coffers, how much in thy Barns, if thou computeſt not what is gotten, but what is to be gotten? He wants the whole world, whoſe Cupidity the world doth not ſatisfie. Would to God thou wouldſt conſider how *great Evils Riches* bring with them, how *great Goods* they bereave thee of: thou wouldſt undoubtedly ſee the truth of that Apoſtolical ſentence, *Covetouſneſs is the root of all Evils*: Thence ſpring *Cozenages*, thence ariſe *Wars*, thence are *hatch'd Treaſons*. Take away *Avarice*, and there's *no Diſcord*: baniſh *Covetouſneſs*, and

Ambition

Ambition ceaſes. This fills the Land with *Thieves*, the Sea with *Pirates*, the Towns with *Tumults*, the Houſes with *Deceits*, the Tribunals with *Injuſtice*. There is a certain affinity and vicinity, almoſt in the very Name of *Vitia* and *Divitiæ*, *Vice* and *Avarice*.

3. Compare together, if you pleaſe, the *Poor*, and the *Rich man*: obſerve both their countenances. This, being brim-full of ſolicitudes, betrays by his froward Aſpect, the ſadneſs of his mind: the other, ſhews by his calm and ſerene looks, the ſincere joy of his Soul. This mans felicity, amidſt the griefs which gnaw his heart, is only (as it were) plated over: the other mans mind, free from ſorrow, enjoys the ſolid pleaſures of inward tranquility. This being ſtill anxious to get, and fearfull to loſe, is expos'd to all the injuries of Fortune; and the more he hath, the more he deſires: the other being rich in his poverty, and ſeeking only what is ſufficient, fears nothing, becauſe he hath nothing that adheres to him, nothing that can be taken from him. What pleaſant dayes doth the Poor man lead? what peaceable nights? whereas the Rich man being ſick in mind, bears his diſeaſe alwayes about him, and is encompaſſed with Thorns,

whereſoever he goes. *That ſlumber is deadly, which renders one inſenſible of ſharp pricks.*

4. Liſten, thou wretch, who art *inſatiably Covetous*: although thy Houſes are ſtately; although thou poſſeſſeſt vaſt hoards of Money; although thou haſt extended thy Purchaſes farther than the Ocean extends its waters: yet the day will come, yes, the day decreed from all Eternity will come, when all theſe things, together with thy Life, will infallibly be taken from thee: they will be gone, they will periſh, and thou wilt periſh with them. Then at laſt thou wilt underſtand what contemptible things thou admiredſt, and how like thou wert to Children, who highly prize every Play-game: They are delighted with little Pibbles found upon the ſhore, as having in them ſomething of variety; and thou runneſt mad in the inqueſt of *Ingots of Gold*, and *Oriental Stones*; playing the Child and Fool, at a dearer rate. I do not tell thee, thou art to have no Riches at all, if God hath made thee wealthy; but that thou enrich not thy ſelf with what is wreſted from others, that they be not gotten by injuring of any one, by any ſordid gain, by ſuperfluous care and ſolicitude: That thou admit them into thy *Houſe*, not into thy *Heart*;

Heart; being ready to want them when God will have it so. *He is truly Rich, who wants not Riches.* Expect not till a Thief or some Accident bereaves thee of thy wealth; but do thou prevent all such misfortunes, by robbing thy self (and bearing a mind indifferent to all exteriour things) of whatsoever others can take from thee. Thou wilt be thine own, if these things are not thine.

5 Learn to lay aside *all Pomp*, and to regulate *thy Habit and Diet*, not by the example of others, but by the morals of *Christianity*. *Poverty* may raise it self to *Plenty*, by calling in the assistance of *Frugality*. Nature desires little, being content not to be Hungry, not to be Thirsty, not to be Cold. Thou mayst dwell out of a Marble Palace; thou mayst be cloathed though not in Silks. Canst thou not quench thy thirst, unless the Cup be made of precious Gems, or Chrystal, that so thou mayst both drink and fear together? Will not a knife cut Bread, if the Haft thereof is not *Ivory* or *Agath*? Will not an Earthen Bason receive the filth of thy washed hands? Or will not the Candle afford light, unless it stands in the Goldsmiths work? He is a slave to Gold, who thinks himself adorned by it. How much were

it more laudable to love true Riches, which render their owners better, of which no crossness of Fortune, nor Death it self can bereave them? Why dreadest thou *Poverty*, bearing about thee a whole Kingdom in thy heart? *The Kingdom of God is within thee.* Far be it from thee to be greedy of any other Good. *Seek thy own Good. No one is Good but God alone.* Let him be thy possession and thy Kingdom, in whom alone all *Good things*, all *rich Treasures* are found. *To whom God is All, the World is Nothing.*

6. Whatsoever appears Neat and Great in the World, is vain, frivolous, nothing. Why admirest thou to see a man brave it in Gold and Purple, and attended by a numerous troop of Servants? This is but a pompous Ostentation. All these things are shew'd, not possessed: and whilst they please, they pass away. I learn not this in the *Philosophers Schools*; I have it not from the *Cross of Christ*, nor from *Gods eternal Wisdom*; but from the *World*, from the very *Bondslaves of Vanity.* Hearken to *Haman*, a person elevated in *wealth*, in *power*, in *honour*, above all the mortals of his time. He summons Auditors together, and plainly tells them, *That all things are nothing. I think my self to have Nothing*, (sayes he) and

and he adds the cauſe: *So long as I ſhall ſee Mordocheus ſitting at the gate of the Kings Palace.* O *Mockery!* O *Blindneſs!* I have often read, and heard, that *all things are Nothing*, being compar'd to thoſe *Good things*, whereof *Virtue* is the *Parent*, and *Eternity* the *Nurſe*; but here they are more vehemently depreſſed, where in the preſence of *Nothing* they ſeem to be *Nothing*. Wherefore thou doſt *Nothing*, if thou deſpiſeſt *Nothing*. Something which is in thy ſelf, muſt be deſpiſed. Cupidity is to be curb'd, and kept as it were in chains and fetters, that thou mayſt aceuſtom thy ſelf to court Poverty, and to meaſure things by the uſe of them. *Thou wilt eaſily deſpiſe all, if thou alwayes thinkeſt of Dying.*

CHAP. VII.

Of Anger. The Character of an Angry person. The Effects, Causes, Remedies of Anger.

1. I Am angry at *Anger*. This only *Anger* is *just*, being againſt a *rabid* and *execrable Monſter*, againſt a moſt *implacable* and *turbulent affection*; which if it once invades and ſeizes upon a man, it ſcarcely leaves in him any footſteps of humane Nature. *Anger* is a ſhort *madneſs*, without *power* over it ſelf; it thirſts after *Arms*, *Bloud* and *Revenge*; it forgets all *Decorum*, is unmindful of all civility and friendſhip, and ruſhes headlong into all ſorts of dangers, that it may hurt another, much like to Ruines, which themſelves are broken in pieces, upon that which they oppreſs. All comlineſs leaves the Cholerick perſon: his Eyes flame and ſparkle, his Veins ſwell, his Hair ſtands on end, his Lips ſhake; he grindes his Teeth, foams at Mouth, and ſtretches forth his Neck to belch forth his rage and fury. No other *Paſſion* ſo much diſcompoſes the whole man: the *Face* is *deformed*, the

the *Forehead wrinkled*, the *Head* is *toſſed*, the *Feet falter*, the *Hands clap*, and all the *Body moves* hither and thither with an *unbecoming jactation*. Adde to all this the *threatning Geſtures*, the *beating* of the *Breaſt*, the *ſtamping* on the *Ground*, the *tearing* of *their Hair*, the *rending* of *their Garments*, and the *boyling* of the *Blood* from the *bottom of the entrails* into the *Countenance*. What a Mind, thinkſt thou, is there within, when as the exteriour Image appears ſo ugly? Such as the Poets feign'd the Infernal Monſters to be, Flaming with Fire, begirt with Serpents, and making a hideous noiſe with their horrid bellowings: Such is the guiſe of an Angry perſon; *filthy*, *bloody*, *burning*, *cruel*, and degenerating into a ſavage and beaſtial fury. Other Vices may be concealed and covertly cheriſhed: *Anger* puts it ſelf forward and flyes in the Face, and like Fire ſeizes upon all: And by how much the more ſtudiouſly thou deſireſt to cover it, it breaks out by ſo much the more violently. *He whom Anger poſſeſſes, neither knows any Mean, nor endures any Curb.*

2. So likewiſe other Vices are contain'd within certain bounds and limits; but *Anger* leaves nothing untouch'd, nothing unattempted: Our *Anger* falls upon

Heaven

Heaven it ſelf. Hence are thoſe horrid *Blaſphemies*, hence thoſe *Complaints againſt God*, hence thoſe *Controverſies*, ſet on foot by impious wretches, concerning the *Divine Providence*. Nor are we *Angry* with them alone, whom we conceive have injur'd us; but we are alſo offended upon a fancy of future injury; and he, who as we perſwade our ſelves (moſt commonly by a falſe ſurmiſe) will do us wrong, hath already done it: So ingenious we are in *Vices*. Oftentimes we know not with whom we are *Angry*; yet we are in a *Rage*: And if all others, upon whom to vent our Splenatick violence, are abſent, we turn it upon our ſelves. And that thou mayſt know, that this *Paſſion* ſprings not only from injuries; ſuch things feel ſometimes the fury of our indignation, as can neither offend nor affront us. Thus we cut Garments, we throw down Veſſels, we mangle Pens, we tear Paper, when they ſerve not our uſe according to our Will. Thus an overturn'd Glaſs, a Table unhandſomely covered, the skreeking noiſe of an unwarily drawn Stool or Chair, and many other things, which neither have deſerv'd our *Anger*, nor feel it. Thus a refractory Horſe, a barking Dog, an importune Fly, a Gnat buzzing about our ears

and

and biting us, excite our *Choller*, and are punished for our impatience. See how mad thou art: Thou inflictest punishment upon senceless Creatures and brute Beasts, whereas it were more meet thou shouldst be severely chastised for thy Phrensie.

3. If thou wilt now behold the dammages, and sad effects of *Anger*; no Plague ever cost mankind dearer. Thou shalt see Slaughters and Saccages of Towns and Cities, and utter destructions of whole Nations. Thou shalt see a Hand-made Pestilence, in a vast heap of murdred bodies, from which run streams of blood, discolouring the Rivers. Look upon the Foundations now scarcely visible of the most Noble Cities: *Anger* overturn'd them. Behold the Solitudes now emptied of all Inhabitants: *Anger* exhausted them. Contemplate the fair Houses consum'd with Fire, the Fountains infected with Poyson, the Families extinguish'd with Sword, and Famine: *Anger* did all this mischief. Thou mayst say, 'Tis a meeting of Wild-Beasts, not of Men; but that *they* agree amongst themselves, *these* tear one another in pieces. This *Evil* moreover accompanies this *Vice*, that it bereaves Man of the likeness he hath with God,

God, whose works are peaceable. It blinds the understanding, so that it sees not the Truth; nor yields to the advice of others: It puzzles and perverts all the faculties of the Soul; and although it extremely hurts the whole Man, yet 'tis hardly believed that there's any harm in it: So glorious a thing it is in the esteem of the vulgar, to be *Angry*. But 'tis better we should descend to the Remedies, whereby this bad affection may, if it cannot be entirely cancelled, at least be constrained to submit to the Empire of *Reason*, and to a fit Moderation.

4. The first and best Remedy against *Anger*, is to despise its first irritations, and to resist its very least beginnings: for when the tempest is once rais'd, 'twill prove a difficult matter to return to a calm. It will do what it self pleases, not what thou permittest. When the Enemy is gotten within the Gates, he receives no Laws from the Captive City. *'Tis easier not to admit things which are pernicious, than to moderate them after their admittance.* The Superior part of the World, and that which is neareſt to the Stars, is neither driven into a Cloud, nor forc'd into a Tempest, but remains free from all tumult; These lower things are those which

Thun-

Thunder: So a man of a high and elevated Mind, being evermore quiet and compos'd, and ſetled in a peaceable ſtation, ſuppreſſes within himſelf all ſuch evils as provoke to *Anger*, and gives very little liberty to his words: as well knowing, that to be *Angry*, takes not away the Evil, but aggravates it: as Birds, whilſt they tremblingly flutter their wings to ſhake off the Birdlime, beſmear all their Feathers; So all *Anger* adds to its own Torment. *Anger* hurts more than the Injury. He that is *Angry* with another, conceives that he contemns him; but he that judges impartially of himſelf, doth not revenge it, becauſe he doth not feel it. *Revenge* is a confeſſion of Grief. *He hath no great Soul, who bites him again that bites him.*

5. When thou heareſt what the *Slanderer* hath ſaid of thee, reflect preſently not what is fit for him to hear, but what is proper for thee to ſpeak. Thou oughteſt not to give ſo much power to anothers perverſity, as to trouble thy Serenity. God, who can do all things, endures ſo many wicked men; thou who art worſt of all, canſt thou not ſuffer one? 'Tis ridiculous that thou correcteſt not thy own Malice, which is in thy power to do; and wouldſt correct

that

that of others, which is out of thy power? If thou art guilty of ſo many Crimes, what thou now ſuffereſt is Nothing in comparison of Hell, which thou deſerveſt. Who art thou, that it ſhould be ſuch a hainous offence to hurt thy Ears? He commits a ſin; but to thee what has hapned? That ſurely which was decreed from all Eternity for thy good. Liſten to what God ſayes; *If you forgive, I will alſo forgive you.* Doſt thou not awaken at this Thunderclap? Thou ſleepeſt not; but thou art dead. Thou muſt give pardon to the faults of others, that thou mayſt obtain it for thy own.

6. Suſpicion is to be baniſh'd out of thy mind, the moſt fallacious incitement to *Anger*. That man did not courteouſly ſalute me; this perſon quickly break off the begun diſcourſe; his countenance ſhew'd an averſion from me. Nor will there be wanting Arguments, and Conjectures, as we are evermore credulous in that which is evil. The major part of the *Injury*, proceeds from the *fault* of the *Interpreter*: and therefore Simplicity is neceſſary, and a favourable eſtimation of all paſſages. Plead thou againſt thy ſelf the cauſe of him that is abſent; and ſuſpect that crime which is in queſtion, be-

cauſe

cauſe what we unwillingly hear, we willingly believe, and are *Angry* before we *Judge*. Time is evermore to be given, leiſure lays the Truth open. Wert thou to judge of a ſmall matter, thou wouldſt not pronounce Sentence without a Witneſs; and condemneſt thou thy Friend before thou heareſt him? To give preſently credit to what is reported, is the part of an imprudent man. Many men lye, that they may deceive; many, becauſe they are deceived. He that tells a thing privately, almoſt tells it not. What is more unjuſt than ſecretly to believe, openly to be *Angry*? Finally, 'tis not expedient to ſee all, to hear all. *He receives no Injury, who knows it not.*

7. When thou art aſſured that any one ſpeaks ill of thee, queſtion thy own Conſcience whether thou ſpak'ſt not firſt of him: Then think of how many thou haſt ſpoken. The reſpect thou bear'ſt to thy ſelf, will render thee more moderate, if thou conſulteſt thy ſelf. For why pardoneſt thou not anothers *Luxury*, who deniedſt nothing to thy own Senſuality? Why doſt thou perſecute *Lyars*, thy ſelf having been a *Perjurer*? Why thy ſelf being *Perfidious*, doſt thou ſo ſeverely exact *Fidelity* from others? Why takeſt thou leave to talk of

others,

others, and wilt not give it to be thy ſelf talked of? Let not only what thou endureſt, but what thou haſt done, ſuccour thee. Thou wilt find in thy own Boſom, whatſoever thou reprehendeſt in another. We are all bad, and a common fault muſt be winked at. If thou haſt done no ſuch thing, thou mayſt do it. *He that ſtands, let him take heed leſt he fall.*

8. What new thing is it, if an Enemy hurts, a Friend offends, a Son ſwerves from his duty, a Servant commits a fault? All theſe things are as uſual, as a Roſe in the Spring, an Apple in Summer. As one who walks haſtily through the moſt frequented Streets of a City, muſt needs ſlip ſometimes, be hindred ſomewhere, and be ſomewhere dirtied: ſo in the uncompos'd and vagabond courſe of this life, there happen many complaints, many impediments. Why art thou in *wrath*, when thou ſuffereſt an *injury* from a *wicked man*? He did what belong'd to him; and do thou, if thou art *Good*, play the part of a *good man*, endeavouring to make *him Good*. But this is not done by *Revenge*, but by *Patience* and *Benefits*: whereby if thou mak'ſt him not *Good*, thou wilt at leaſt render him *Quiet*: if neither, thou wilt undoubtedly make thy ſelf *better*. He detracted from

thy

thy fame, he is vehemently bent againſt thee. What art thou here to do? I do not believe it: If he ſaid any ſuch thing, he ſpake it as deceiv'd by error, with no evil mind; with an upright zeal, with a deſire to profit me; or ſurely I had offended him. This *Injury* is not equivalent to what thou formerly didſt him. I committed the fault, I am guilty, 'tis fit I ſhould yield to Juſtice. But I am *impugned gratis*, and not deſerving it. What then? I will imitate *Chriſt*, and ſay with the Prophet; *I was dumb, and would not open my mouth, becauſe you, O Lord, did it.* Other mens ſayings, or doings, will not be evil to thee, although they are indeed Evil, unleſs thou makeſt ill uſe of them. They are ſuch, as is the uſe of them.

9. What's the Cauſe of thy being offended? *Opinion.* Take away the *Opinion* of thy harm, and nothing will hurt thee. There's nothing that touches the Mind, or moves it, or enters into it: 'tis it alone that moves it ſelf; and according to the judgment it gives, ſuch are the things which happen. Nothing will hurt thee, unleſs thou hurteſt thy ſelf. But he (ſayſt thou) who perſecutes me, is a bad Man. Expect, he will pay to ſome other the puniſhment he owes thee; yea, he hath al-

ready puniſh'd himſelf, becauſe he has committed a Sin. But he is indu'd with Reaſon, why doth he not amend? And thou who art indu'd with Reaſon, why doſt thou not correct thy own Impatience? Why *overcomeſt thou not Evil with Good?* Other mens faults are in thy Eyes, thy own upon thy Back. But go too, whoſoever thou art who fancieſt *Revenge* to be ſo ſweet a thing; leave is given thee to take this thy deſired *Revenge*, yet upon theſe moſt juſt terms, that thou begin with the greater. Let the order of the *Injury*, preſcribe the manner of thy *Revenge*. Thine own *Anger* is the greateſt of thy Enemies; this moſt offends thee; from this begin thy *Revenge*. Adverſaries are not to be ſought in the Streets, when as the greateſt lurks in thy own houſe. *Plato*, being incens'd againſt his Servant, ſtayd his hand, lifted up to ſtrike him, ſaying; *I would beat thee, but that I am Angry:* He would firſt chaſtiſe his own *Anger*, before he corrected his Servant; judging a *paſſionate Maſter* more worthy of puniſhment, than a *negligent Servant*. *The better a Man is, the more he reſtrains his Paſſion.*

10. Judges, and they who preſide over the people, muſt ſometimes both ſhew and execute their *Anger*; yet ſo, as not to permit

mit it to prevent their *Reaſon*, but to wait upon it as a Handmaid Criminals are to be corrected and chaſtiſed, but without *Anger*. If a *Good man* were bound to be *Angry* at all *Bad deeds*, he ſhould paſs his whole life in *Anger*: For what Moment would paſs, in which he would not find Things fit to be reprehended? He would faint, ſhould he force *Anger* from himſelf, as often as juſt cauſe would require it. Remaining therefore in himſelf quiet and impartial to all offenders, he is to behave himſelf towards them, as a Phyſician towards his Lunatick Patients. As thou art not moved at the Heats and Colds, which are induc'd by the Seaſons, performing their natural courſes: So neither oughtſt thou be *Angry* at the Injuries, which proceed from wicked men according to their perverſe nature. Sick perſons are intemperate, nothing that is ſound is to be expected from them. 'Tis a ſufficiently cruel *Revenge* againſt a Contumelious Enemy, to take no *Revenge* at all againſt him. He hurts that he may grieve thee; if thou griev'ſt not, he will grieve, ſeeing himſelf fruſtrated of the pleaſure of his *Injury*: So ſurely the fruit of the inferred Injury, conſiſts in the feeling and indignation of him who ſuffers it. *Affronts*, if thou art *angry*

at them, *appear*; if *contemned*, they *vaniſh*. But, ſayſt thou, 'tis a bad matter to be undervalued, and not to repair ones wounded honour: Yes, but 'tis worſe to fear to be undervalued, for no one fears it, but he that deſerves it. A wiſe man looks not upon what men judge ugly and diſgraceful: nothing is to him ugly but Sin. I am ſlighted, ſayſt thou, and contemned by ſuch a one? Let him look to it. I will henceforth take care not to do or ſpeak any thing deſerving his contempt. Such a one hates me? Well, I will ſtrive to be pleaſing and affable to all. Thus Invincible Patience, worſts and wearies the Malice of wicked men; and imitates God, whoſe property is to Pardon, who is moſt meek and patient, and who conquers our Crimes by his Benefits. *'Tis a greater Generoſity, not to take notice of an Injury, than to pardon it.*

CHAP.

CHAP. VIII.

Of Envy and Sloath. The Deſcription, and the Cure of both.

1. *Envy* is its own Executioner, raging firſt againſt its owners Bowels, before it falls foul upon its neighbours Goods. Puniſhment follows other Vices, but it precedes this: For an Envious wretch turns another mans Felicity to his own Torment, and pines away as his Neighbour grows fat. He both ſins and is puniſhed together, who is infected with this Plague. Other Vices are contrary to ſome one or other *certain good*; this is oppoſite to all *goodneſs*, perverting the nature of all things. 'Tis contrary to the Divine goodneſs, whoſe property is to communicate all its goodneſs: 'Tis contrary to the ſtate of the Bleſſed, who enjoy the happineſs of others as their own: 'Tis contrary to Chriſtian Charity, which rejoyces at the good even of Enemies: 'Tis finally contrary to the Law of Nature, which commands us to wiſh all our own Good to others. As the Eye infected with the Diſeaſe call'd by Phyſicians

Ophthalmia, (Inflamation) is offended with all glittering Objects; so the Envious is afflicted at the sight of others Virtue and Charity. Envy is so named, because it too much pries into the Excellency of another.

2. Satan *envies*, but Men, not his Companions: whereas thou being a Man, *envieſt* Men, which the Devil himself does not. This surely is the property of a mean Spirit, and of one who in his own Judgment, abjects himself to baseness; for thou wouldst not *envy* others, but that thou judgest him better than thy self, and above thee. Wilt thou be free from *Envy?* Despise the fading Goods of this world, and love the Eternal. The Love of Eternity, is the Death of *Envy*. He cannot envy Mortal goods to others, who covets only the Immortal. What Prince ever *envyed* the *Cobler*, or the *Botcher?* A Mind busied about sublimer matters, descends not to such meanesses. Is't not enough to be tormented with thine own miseries, which are so many, unless thou be also troubled with anothers prosperity? Thou wilt never be happy, if another more happy contristates thee. Dost imagine, that the good things thou envieſt can be taken from their possessors, and transferr'd to thee? Thy Neighbour hath Riches, flou-

flouriſhes with Knowledge, is eminent in Dignity. All theſe ſhall be thine, if thou wilt love him. *He abounds with all Goods, who loves them in others.*

3. To *Envy* I joyn *Sloath*, becauſe they both are *Sadneſs*: *that* for anothers Good, *this* for its own. They both belong to little Spirits, for *Envy kills the little one*: and *Sloath* is the *Vice* of a *languiſhing mind*, grown weary of *ſpiritual goods*, and thereupon terrified with the greatneſs and difficulty of acquiring them, never enterpriſes any thing worthy a Man. The *Sloathful* perſon will, and will not, he is alwayes variable and unconſtant, grievous to himſelf, troubleſome to others, and out of a continual irkſomeneſs of himſelf, ſits brooding upon his own puniſhment. He is like a Top, which is indeed driven round, but rids no ground, and is ſo moved by the Scourges force, as not to ſtir far from the ſame place. Thou wilt perceive he would have done ſomething, but that he did it not. All his operation is inſipid, and like luke-warm water, provoking Vomit not only to men, but to God himſelf. 'Tis vain for thee to hope for health, unleſs ſhaking off this ſluggiſhneſs, thou aſſumeſt a generous courage, and forceſt thy ſelf with ſharper ſpurs to undertake greater matters.

As the Bird is made to fly, so Man is born to labour. And were there no labour to be undertaken for God, the World imposes sufficient pains upon every one. How doth *that man* toyl to obtain wealth? How much doth *this man* suffer to gain Honour? Vices are priz'd at a high rate. But if thou purchasest perishable Goods with so much sweat, why usest thou not a like industry to get a most happy Eternity? Ah! Let it shame thee to be sluggish in a matter of so great moment. Very short is the *Labour*, eternal the *Reward*. Nothing is so hard and difficult, which mans industry, with Gods help, may not compass. Dare valiantly, and the Hobgoblins of difficulties will disappear. Whatsoever the Mind commanded it self, it obtain'd it. Do what thou canst, and thou wilt be able to do all things. *God helps the Endeavourer.*

CHAP.

CHAP. IX.

Of Pride, Ambition, and Vain-glory. The image of a Proud man. The Vanity of Dignities, and their Dangers. The Evils of Hautineſs, and the Cure of it.

1. PRide, *Ambition*, and *Vain-glory*, are *Vices* near of kin; from whence, as from the Ocean, flow the Rivers of all Evils. For when a man propoſes to himſelf his own Excellency for his End, he directs all thither; ſlighting the Divine worſhip, and neglecting his reſpects to men. If he can have no acceſs to Glory, but by Wickedneſs; by Wickedneſs he will climb to it; and will open his way to his intended Honours, by frauds and deceits, and by the ruine and deſtruction of his Neighbour. The Proud man is odious to God, and inſufferable to all Mankind: He bends all his ſtudies and endeavours to obtain mens praiſes and applauſes. He thinks himſelf worthy of higher honour, and pleaſes himſelf in that thought. He raſhly ſets upon things above his forces; thruſts himſelf uninvited into all manner of

of buſineſſes; impudently extols himſelf upon all occaſions; and arrogantly deſpiſes all others. He cunningly feigns Humility, hoping thereby to avoid the ſuſpicion of being Ambitious. When he is fruſtrated of his deſign, he fills all mens ears with his complaints, and exeites brawls and heart-burnings. His behaviour towards Inferiors is harſh and imperious; towards Superiors fawning, nor is there any Slave more obſervant and obſequious than he is. The Good that is in him, if there is any, he attributes not to God, as he ought, but arrogates it to himſelf. He affects to ſeem knowing in all things; and he ſubtlely diſcourſes of the higheſt matters, (of which he is ignorant) as from his own experience. He curiouſly pries into the actions of others, raſhly cenſures them, ſeverely condemns them, exaggerating their crimes, extenuating their praiſes. In his talk, and gate, there appears a certain hautineſs, and a contempt of others. He hates Correction, refuſes Counſel, yields to no advice. He fancies he hath ſuch perfections as he wants; and thoſe he hath, he feigns to be greater than they are. He grows angry and diſcontented, if he is not preferred before others, as the more worthy, if he ſuſpects himſelf and his ſay-

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ings neglected. His Heart is toſs'd with perpetual motions; for ſince Honour, which he aims at, is in the power of others, he muſt of neceſſity be continually agitated with turbulent affections. *The beginning of all Sin, is Pride.*

2. If thou art wiſe, place in an equal Ballance all that thy heart can deſire upon Earth, Kingdoms, Empires, and in brief, the whole World, and compare them with the leaſt parcel of Eternal Felicity; and thou wilt find, that *this*, will weigh down that vaſt maſs of pomps and pleaſures, which will appear light as a Leaf which is toſſed to and fro with a puff of wind. Rowſe up thy ſelf therefore to eternal good things, and render thy ſelf worthy of Heaven, to which thou art deſigned. Shake off the proud fancies of thy own Excellency, and meaſure thy ſelf by the things which are truly good. If *Ceſar* had adopted thee for his Son, who could have endured thy Supercilious carriage? But now thou art Gods Son, Redeemed with Chriſts precious Blood; why reflecteſt thou not upon thy *Origine?* Why debaſeſt thou thy ſelf to things altogether unbeſeeming thy noble birth? Thy Father calls thee to the command over Heaven and the Stars; to a poſſeſſion which will

endure

endure for ever. Here put on thy lofty looks, be proud of this promiſe, from this Father brag of thy Nobility, conform thy life to his likeneſs. This is the way, which leads to true Glory.

3. What are Scepters, what Crowns? Glittering Shackles, ſhining miſeries; which if fully known to men, they would never fall out for the Throne. There would be more Kingdoms than Kings. A great Fortune, is a great Slavery. They whom the Vulgar think happy, think far otherwiſe of themſelves; for their happineſs is heavy, which renders them burdenſome to the people. Then they praiſe a gentle retreat, and the man who is his own Maſter. Then the Splendor is hateſull to them, which before they admired. Then with aſtoniſhment, and trembling, they philoſophize of the Vanity of all earthly things. Then they are apprehenſive of Death, and Gods dreadfull Judgments, before whom, their Dignity ſought with ſo much diligence, obtained with ſo much difficulty, bought at ſo dear a rate, will nothing at all avail them. Do thou therefore ſo lead thy life, that thou mayſt ſtand ſecure before that Tribunal. *He that is here humbled, ſhall there be exalted.*

4. Thou

4. Thou raveſt, if thou conceiveſt thou ſhalt be ſafe and quiet, when thou canſt get high Dignities: for then, what was formerly lawful, will be unlawful: there's leſs liberty in great places. The higher thou art, the more thy Vices will appear. He cannot lye hidden, who ſits on the top. If before thou wert quiet, thy quiet is now cancelled. No corner will be free to thy ſelf: No day at thy own diſpoſal. The fall from an elevated place is great. 'Tis vain to ſeek for peace, where all have found danger and diſquiet, and many a miſerable end of their lives. The Royal Tables are not furniſh'd with ſecure Dainties, Poyſon is drunk in Golden Goblets. How many Kings have purpled their Throne with their own blood? The high ſtation is ſlippery, all things hang there, and threaten a Fall. 'Tis ſafer to tread in the plain pathway. As great as is the number of admirers and applauders, ſo great is the number of Enviers. What multitudes of underminers and oppugners? How unſecure and ſuſpected are all things? Faith is not to be given to a Servant, not to a Friend, not to a Son, not to a Brother. But no Treachery enters into the houſe which lies flat on the ground. He lives ſecure,

cure, who lies ſecret. He fears no man, whom no man fears.

5. Shouldſt thou ſee a Horſe or a Dog aſſume the principality over the other Individuals of his own Species, wouldſt thou not laugh? Yet thou more deſerveſt to be laughed at, if thou extolleſt thy ſelf above other men, becauſe thou art wealthier than others, or more powerfull. What art thou proud of, earth, and aſhes? No man can glory but in his own proper good: And what is thy *Good*, if thou haſt all from God? Nothing is thine but Sin. And if thou haſt received all, render all the glory to the Giver. Is one Horſe preferr'd before another, becauſe he hath more Hay and Provender; becauſe his Bridle is gilt, and his Trappings gorgeous? No ſurely, but becauſe he is ſwifter. So a Man, unleſs he is a Fool, ſeeks no Glory from that which is without him. But I am better, ſayſt thou, and more Noble than the reſt. If thou ſayſt ſo, thou art unworthy of all honour; becauſe none are worthily honoured but good men, who contemn all honour and glory. True Nobility knows not what it is to be extoll'd; and where there is real Splendor, there alſo is Modeſty. *The greateſt Glory of High perſons, is to humble themſelves to the Loweſt.*

6. Mark

6. Mark the weakneſs of thy Condition, meaſure thy little Body, thou wilt there obſerve many things for which thou mayſt well be depreſſed, nothing for which thou canſt be extolled. Scorn not the *Geometricians* and *Philoſophers*, all the Earth is a Point. How miſerably doſt thou erre, if thou placeſt Kingdoms in a Point, and divideſt Governments? In a little thing, no man is Great. This Earth which thou proudly preſſeſt with thy feet, will ſhortly preſs thee; nor ſhalt thou poſſeſs any more of it, than will ſerve to cover thy cold and rotten members. Go now, and in this Nothing, build great and immortal monuments. Here give vent to thy furious paſſions and haughty inſolencies: afford here to thy appetites and cupidities their full ſcope; here array Armies, and wage Wars. When thou haſt been mad long enough, thou wilt know (when 'tis too late) how empty were the names of Dignities, how vain and deceitful the titles of Honours. Whatſoever ſhines here with ſuch ſeeming ſplendor, is Glaſs; whilſt it glitters, it breaks. Great Trees are a long time growing, but cut down in an hour.

7. Thou haſt prevented a great provocation to Pride, if thou keepeſt thy ſelf cloſely

cloſely concealed. No man pretends to ſhew his Pride and loftineſs to his own Eyes, or to the view of a few and familiar Friends; but he expoſes the magazine of his Vices to pleaſe the multitude of Spectators. Who puts on gay Cloaths, which he would have no one ſee? Who ſets forth Dainties in a Golden diſh, in ſecret? Who being all alone, expoſes the pomp of his Luxury, under the ſhadow of a Countrey-tree? Ambition deſires the publick Stage; nor doth it any where more freely make oſtentation of its forces, than amidſt mens applauſes. The Bee, if ſhe hath gather'd Honey; the Horſe, if he hath run his Race; the Tree, if it hath produc'd its Fruit, ſeek nothing farther: Man, looks for applauſe, loves to be pointed at with the Finger, and to have it ſaid of him, *This is he.* But if thou attentively obſerveſt who they are, from whoſe mouths thou expecteſt theſe praiſes, thou wilt eaſily contemn all ſuch applauſes of the Vulgar people. They are both vain and variable; Men, who (thy ſelf will ſay) are ſometimes mad; who condemn themſelves every hour of phrenſie, and frequently reprove their own Councels. The life of them who praiſe, and of him who is praiſed, is but

ſhort,

ſhort, and it is done in a corner of the Earth, which is but a Point: and even there alſo, all do not conſent to thee, nor any one to himſelf. But 'tis a brave thing to be prais'd by Poſterity: Yes, by ſuch as thou haſt never ſeen, nor ever ſhalt ſee. Why doth it not grieve thee, that thou wert not praiſed by them who liv'd in the Ages before thee? But fancy them to be immortal who will hereafter remember thee, and that thy future fame ſhall be perpetuated: what will this avail thee, when thou art dead? what doth it avail thee, now thou art alive? One may often be praiſed where he is not, and puniſhed where he is. The true value of each thing is in it ſelf; neither is it better, if praiſed, nor worſe, if it wants praiſe. The Sun, if it hath no beholders, doth it therefore loſe any part of its Light? Is the Figg depriv'd of its ſweetneſs, the Flower of its beauty, the Gemme of its brightneſs, unleſs their perfections are praiſed and admired? 'Tis a great argument of a high and heroick mind, to ſlight mens praiſes, and to content himſelf with himſelf. Thou loſeſt thy praiſes if thou lookeſt for them: for what in thee is praiſe-worthy? How great is thy Frailty? how much thy Miſery? how

uncertain thy Salvation? Shouldſt thou perform all that thou art obliged, thou art ſtill *an unprofitable Servant*: but with what Face dar'ſt thou averr, that thou haſt done all to which thou wert obliged? Fear therefore, that thou art not within, what thou art ſaid to be without: and reflect, whether that is not praiſed in thee, for which thou art diſpleaſing to thy ſelf. Render to God what thou haſt received from him, *to Be, to Live, to Underſtand*: nothing will be left thee, but Sin. Since therefore thou art *Nothing*; of *Nothing* thou canſt not glory. *Thou wilt begin to be Something, when thou ſhalt know thou art Nothing.*

CHAP.

CHAP. X.

Of the Government of the Body. Of the Custody of the Senses. How far the Body is to be indulged. The liberty of the Eyes, is to be curbed. The excess in Apparel, condemned.

1. KEep close to this sound and wholsome form of Life, to give to thy Body so much as is enough to preserve thy Health. It is to be harshly treated, lest it should not well obey thy mind. It is to be indulged, not served. Let *Food* asswage *Hunger*, *Drink* quench *Thirst*, *Cloaths* keep from *Cold*, a *House* shelter from the injuries of the *Weather*: as for other things, which useless industry hath added as it were for ornament, avoid and dread them; for by them deceits are prepared against thy Soul. Thou art Greater, and designed for Greater matters than to be a base slave to thy Body; which surely thou oughtest no otherwise to look upon, than as a Prison of thy Mind, and a Fetter of thy Liberty. An honest and prudent man, provides for it, not as if he liv'd for it,

but becauſe he cannot live without it. The Body is the Inſtrument of the Soul: And what Artiſt, neglecting his Trade, ſpends his time in whetting his Tools. 'Tis the property of a dull ſpirit, to be imploy'd in the Bodies ſervices.

2. Since by the windows of the Senſes Death enters into the Soul, ſtrive to lead them from the Earthly life to the Heavenly, and wean them by little and little from an over-ſerious attention to the work they are upon, that they may not too greedily immerſe themſelves in the delights of worldly Objects. The Senſes ought to ſerve, not command. The licence of the Eyes is in the firſt place to be chaſtiſed; for they being very quick in their action, and ſpeedily tranſmitting the Images of many things to the Phantaſie, and from thence to the Mind, will ſow the ſeeds of grievous ſins in the Appetite, if they be not ſtrongly barricaded. If the purity of the interiour Eye, accompanies the rectitude of the exteriour; thou wilt every where find the footſteps of God: and when thou haſt learned to worſhip God in his Creatures, thou wilt ſweetly raiſe up thy mind from them to the Contemplation of his Divine Majeſty. A trick'd-up Woman, is an elaborate Luxury; never fix thy ſight upon her, for thou wilt

wilt periſh. Frequent not *Comedies, Balls, Dances, Stage-plays*; for they diſſipate the mind, and ſo poſſeſs it with vain ſolicitudes, that it cannot erect it ſelf to Heaven. *When the Eye erres, the Affection will be faulty.*

3. The *Hearing* is the ſenſe of Diſcipline, by which, as by the Gate, the notions of Truth and Wiſdom enter into the Mind. Hedge thy Ears therefore with a provident circumſpection, leſt Falſhoods inſtead of Truths, and Folly inſtead of Wiſdom ſhould break into the Store-houſe of thy Heart. Shut them againſt Slanders, ſhut them againſt Murmurers, ſhut them againſt Toys, Idle talk, and every thing which conduceth nothing to thy Souls profit. As one who hath heard a Conſort of Muſick, bears away with him that ſweet Modulation in his Ears, even after he is departed from the place where he heard it: So a bad Diſcourſe, although it hurts not preſently, yet it leaves ſeeds in the Mind, which ſtick longer, and by intervals return. Thou ſhalt by ſo much the more frequently hear God ſpeaking in thy interiour, by how much the leſs frequently thou heareſt the talk of men. All Odoriferous Perfumes made by Art, belong to effeminate perſons; wherefore rejecting all ſophiſticated Odours, endea-

vour by thy holy converſation to exhale the ſweet fragrancy of Virtues. Thou ſhalt check thy *Taſt*, by *Abſtinence* and *Sobriety*: Thy *Touch*, by *Hair-cloaths, Diſciplines, uneaſie Lodgings*, and other *aſperities*. 'Tis better to afflict the Body and preſerve it; than by hurtful blandiſhments to deſtroy both Body and Soul eternally.

4. Since the inward ſtate of the Soul, is moſt commonly manifeſted by the outward Dreſs and *Cloathing of the Body*; remove far from thee ſuch things as are the uſual marks of a depraved and unſetled Mind. Thoſe Heathens, who in old times were reputed Wiſe-men, would not permit their Diſciples to put forth ſo much as a Finger without ſome reaſon: I exact not of thee ſo ſtrict a rectitude; but I wiſh (and I here declare it) that thou wouldſt abſtain from loud Laughter, from Scurrility, from diſſolute Behaviour, from geſticulations of Hands, from an over-haſty gate; to the end, nothing may appear in thee which may give offence to the beholders; not the ſordidneſs of thy Garments, not the wrinkles of thy Forehead, not the incompoſition of thy Manners, not any ſigns of Contempt, or of a Mind, averſe from the Company, not any thing which may beget a loathſomneſs or diſtaſt. *Many things*

which

which may be honeſtly done, may not honeſtly be ſeen.

5. *Man* was created *Naked*, and was not aſham'd; for his unknown nakedneſs could not make him bluſh: But after he had ſinned, and caſt off the Cloak of Innocency which ſufficiently cover'd him, an outward Garment was neceſſary to veil his ſhame: What was then inflicted as a Puniſhment, is now made uſe of as a Prerogative of Dignity. Garments are fought after, not to cover but to adorn, and ſuch as may pleaſe the Eyes and Luſts of others. The *Habit* is the *Index* of the *Mind*: To be over-curious in Cloaths, and to compoſe the countenance out of a Box, and by a Looking-glaſs, is a Womaniſh Vice. The outward dreſs will confound thee, if thou wilt reflect what it covers. He who hath within, the ornaments of Virtues; values not the external garniſhments of his attire. Virtue rejoyces to be ſhew'd without any coloured diſguiſe; whatſoever thou addeſt to it, is leſs than it. 'Tis one of mens vain Errors, to be fine in Apparel, filthy in Mind. Some load themſelves with Chains, but becauſe their Fetters are made of Gold, they fear not the infamy of Servitude. Some others are not fetter'd with Gold, but faſtned to it; for by Wounds it is fixed

to their Ears, at which there oftentimes hangs a whole Patrimony: and those which in times past were the names of *Punishments*, are now of *Ambition*. There are not a few, who spending their time between the Comb and the Looking-glass, are more solicitous to make their Heads handsome, than to save their Souls. And the depraved judgments of foolish people hath so far prevailed, that they fancy themselves adorned by such things, as they ought to tread under their feet. Let thy Attire therefore be without Art, not for Pomp, but for Necessity; beneath Pride, above Beggery; and in brief, accommodated to the condition of thy life and calling. Although thou deckest thy self with *Gold* and *Margarites*, without Christs beauty thou art deformed. This is the graceful dress which is never out of fashion, and which adorns not thy *Flesh*, which is to dye shortly; but thy Soul, which is to last for an eternity. 'Tis a mad kind of Ambition, to cover a Dunghill with Gold.

CHAP. XI.

Of the Custody of the Tongue. Of how great moment it is, and how difficile. What is to be observ'd in speaking; what to be avoided. How the bad Tongues of others, are to be endured.

1. TO manage the *Tongue*, is a matter of so great moment, that it ought to be kept more charily than the Apple of the Eye; For *life and death is in the hands of the Tongue.* He that cannot bridle it, may be compar'd to an open City, which hath no Walls to fence it. But it can hardly be tam'd, without Gods special assistance. A Man can tame a *Lyon*, he can tame a *Bull*, he can tame a *Bear*; but not his own *Tongue*: for *Loquacity* is an inborn brat of humane nature, egging him on to vent by his *Tongue*, whatsoever he desires and conceives in his mind. Moreover the *Tongue* neighbours to the Brain, and the Mouth to the Phantasie; so that what the *Phantasie* thinks, is presently deriv'd to the *Mouth*, and driven out by *Words*. Nature has taught thee, how necessary the custody

of

of thy *Tongue* is, when ſhe guarded it with a double Bulwark, of the *Teeth*, and of the *Lips*. But as the Odour of an Oyntment evaporates, if the mouth of the *Pix* is not ſtopped; ſo the Mouths door being left wide open, all the Minds vigour is diſſipated. *He attend ill to himſelf, who attends not continually to his Tongue.*

2. Be cautious in all thy Diſcourſes; and carefully ſuppreſs that immoderate Itch, which urges many to blurt out raſhly their ſcarcely conceiv'd opinion, without examination, without election. Avoid Duplicity and Diſſimulation; and deliver ſimply the ſence of thy Mind, without all Coverture and Ambiguity. God hath given thee the faculty of Speaking, that therewith thou ſhouldſt candidly tell the things as they truly are. Being to ſpeak, conſult thy ſelf, whether any immoderate affection broyls within thee, and permit nothing to thy Tongue, till that commotion is appeaſed; otherwiſe thou wilt pour forth what thou wilt afterwards repent. Thou wilt eaſily hold thy peace, if no perturbations clamour in thy Heart; if there is in thy Soul a ſolitude and ſerenity. There cannot be one colour to the Words, another to the Mind. If the Mind is ſound, if temperate, if compoſed; the Speech will

alſo

alſo be ſober: *that* being vitiated, *this* will be infected. What manner of man one is, his Speech will declare.

3. Let there paſs no idle diſcourſe. As thou chuſeſt what meat thou eateſt, ſo make choice of what words thou uttereſt. Thou examineſt the Meat which is to go into thy mouth, why not the Word which is to go out of it, which oftentimes raiſes greater Tragedies in thy Houſe, than thy Meat doth in thy Stomach? Accuſtom thy ſelf to ſpeak much with thy ſelf, little with others. Prudent men have frequently repented their Speaking, never their Silence. Garrulity is the Vice of Children and of Women, who have leſs Reaſon than Men. There's nothing of Virtue in that perſon, out of whoſe Mouth proceed only vain and unprofitable Words. Didſt thou love God, wert thou ſtudious of thy Salvation; all thy Diſcourſes would be of God, of Virtue, of Perfection. Love cannot lie, it cannot be concealed. Every one is profuſe towards that he loves; and what is in his Mind, recurrs moſt frequently to his *Tongue*. Thou therefore leſs willingly diſcourſeſt of Divine things, becauſe thou haſt not yet waſh'd away the Dregs of Vices: beſides, thy ſeldom Reading and Meditating of ſuch things as appertain to thy Salvation, leaves

thee

thee unfurnish'd with matter, though thou hadst a mind to it. *Out of the Hearts abounddance the Mouth speaks.*

4. Mens ordinary talk, when they meet together, is of other persons lives, manners, actions. Every man hath as many Judges, as there are Heads in the City. There's scarcely any one who hath Eyes at home: The major part of us is purblind in discerning our own Vices, sharp-sighted to censure those of our Neighbours. We admit their Reproaches into our open doors, there's hardly a chink left open to receive their Praises. This Vice, by how much 'tis more common, by so much 'tis more carefully to be avoided. Thou hast enough to do with thy own Crimes; carp at them, and correct them. Secret ones, whether thy own or others, divulge not abroad. Many have fallen into great perplexities, by having imprudently intrusted their secrets to indiscreet people. Whether thou tellest it to one, or to more, 'tis the same thing. A word slips easily from one to another, and from him to all. This easiness proceeds chiefly from an over-long protracted discourse; whereupon, a certain pleasure of talking insensibly stealing in, and affecting the mind after the manner of Drunkenness, leaves there nothing so sacred

and

and ſecret, which breaks not forth. He lays open to thee his ſecrets, and thou having receiv'd this pledge of his Faith, communicateſt thine in like manner to him: but thou perchance, concealeſt what thou haſt heard, he relates it to all he meets; ſo that every one ſeeming to be openly ignorant, all privately know it. You would ſay, that Tongues fly privately by all mens Ears, till at laſt the ſecret overflows, and becomes a common Rumour. Whatſoever Evil is under Heaven, the *Tongue* either brought forth or promoted. Make therefore a Ballance for thy *Words*, and a Bridle for thy *Mouth*: And ſpeak nothing, which had better been kept in ſilence. The ſparing of Words, is more laudable than of Money. He that is prodigal of his Money, whilſt he hurts himſelf, helps others; he that is prodigal of his Words, hurts both himſelf and others. He approaches near the Divinity, who can hear much, and ſpeak little.

5. Nothing is inacceſſible to the *Tongue*. The Princes of the Earth are not exempt from Criminations, though power has plac'd them beyond the fear of the Sword. There are none ſo excellent in Sanctity, as that their innocence hath preſerv'd them from Cenſure. Chriſt himſelf, when he liv'd amongſt men, eſcap'd not the ſcourge

of

of the *Tongue*. By these Examples, raise up thy Patience. *Slander* is the Spur of *Virtue*; 'tis a *Curb*, which keeps thee from swerving out of the *right path*. There's not a more capital enemy to Vice than *Censure*: for when thou art ill spoken of, thou art taught what thou art to take heed of. Wilt thou avoid the bites of a venomous *Tongue?* Contemn it. Thou wilt receive no Wound if thou holdst thy peace; attributing more to the judgment of good men, than to the insolence of a Slanderer. It matters but little what others think of thee: there's a more certain and more uncorrupted witness within thee, in thy own Soul: Interrogate thy own Conscience, and give credit to it. What is baser, than to depend upon the report of fooliſh people, and to place the esteem we have of our selves, in the judgments of others? Whatsoever others say of thee, it behoves thee to be good. If any one should defame a sweet and clear Fountain, will it therefore cease to drill out its pure streams? And if any one casts dirt into it, will it not soon wash it out and dissipate it? So neither oughtest thou to trouble the peaceable state of thy Mind, although bad men asperse and calumniate thee. 'Tis too mean an esteem of ones self, to be moved at every flying Report.

Children

Children ſtrike the Faces of their Parents, the Infant has diſcompos'd his Mothers hair, he hath bitten her Nipples, he hath ſcratch'd her Cheeks, and ſpit upon her Boſom; and none of this is eſteem'd a contumely, becauſe he that did it cannot contemn any one: the ſame mind therefore which Parents have towards their Children, do thou have towards them who calumniate thee. If thou once yieldeſt to trouble thy ſelf at the injury, thou wilt honour him that did it. For thou muſt neceſſarily rejoyce to have the eſteem of him, from whom thou takeſt contempt ſo hainouſly. And this is the Vice of a Mind contracting it ſelf, and deſcending. Thou wilt alwayes be unhappy, if thou thinkeſt thou canſt be deſpiſed.

CHAP.

CHAP. XII.

Of the internal Senſes. The uſe of Opinion. The Mind is to be ſtored with good thoughts. Of reſtraining the Senſitive Appetite: and of its depraved Affections. Several Precepts to that purpoſe.

1. UPon this the chief Hinge of Wiſdom turns, That no Opinion be introduc'd into thy Mind, which is inconſequent to Nature or Reaſon. Wherefore rejecting them all, thou art to exerciſe thy ſelf againſt the Motions of thy Phantaſie, as the Logicians do againſt captious Sophiſtries. My Son is dead? This is not in thy power; It is no Evil. Such a Father diſinherited his Son? This alſo, ſince 'tis out of our power, is not Evil. But he took ſuch a thing ill? That's in our power, and therefore Evil. He took it couragiouſly? That's in our power, and conſequently Good. If thou accuſtomeſt thy ſelf to theſe things, thou wilt reap profit by it. My Friend is led away into Priſon. What hath hapned? Nothing, but that he is in Priſon. But every one adds of his own, that he

he is ill dealt with. Correct the Opinion, and all is at quiet. As we tye up a furious perſon, that he may do no harm to others; ſo the Phantaſie is to be reſtrained, that it may not overwhelm the Mind with falſe Opinions. This like an untamed Beaſt, gets looſe, and licentiouſly wanders whereſoever it pleaſes; 'tis a Pratler, a Runagate, impatient of quiet, glad of new things, and not knowing any Moderation. Thou art therefore to imploy all thy diligence in this ſtudy, how thou mayſt lay hold on it, bind it, and fix it to one thing; that ſo thy thoughts and the decrees of thy Mind may not alwayes be pinn'd upon Opinion. *Whatſoever is without thy Mind, doth not at all belong to thee.*

2. Whatſoever offers it ſelf to thee to be thought on, examine it throughly; that ſo thou mayſt diſpute with thy ſelf, what the Nature of that thing is, as 'tis naked and ſeparated from all others, what its properties, what its end, what circumſtances, what profit; whether or no it concerns thee, and is in thy power: otherwiſe give it no acceſs, but reſiſt it as much as thou canſt. God is intimately preſent, moſt clearly beholding the darkeſt ſecrets of thy heart; nor is there any thing ſo concealed, which lies not open to his all-

ſeeing Eyes: Look then, that thou revolve not in thy Mind any ſuch thing, as thou wouldſt be aſham'd to mention before an honeſt man. Let thy Thoughts be quiet, ſimple, pure, and free from all Malice. Let them be ſuch, that if thou wert ſuddenly asked what thou thinkeſt, thou canſt without bluſhing lay open what lies hid in thy Heart. Be aſham'd to think, what thou art aſham'd to ſpeak. *Thou wilt baniſh evil Thoughts, if thou art alwayes buſied with good.*

3. *Nothing* is more hurtful to a Soul, *nothing* more contrary, than the Inferiour Brutal, and Senſitive Appetite. This is the ſource of all Wickedneſſes and Imperfections. Let this Enemy, whom thou art alwayes to fear, alwayes to fight againſt, be ſubdued. Here no reſt muſt be taken, no reſpite given. The Conflict muſt be without end, and without meaſure; becauſe the Adverſary hath neither end nor meaſure. The Enemy lurks within thee; yea, thou thy ſelf art an Enemy to thy ſelf, more potent than the Army of *Xerxes*. Keep thy Soul from thy ſelf. 'Tis a greater valour to invade thy ſelf, than Cities; to get the Victory over thy ſelf, than over all other things. I require not, that thou ſhouldſt totally deſtroy all depraved affecti-

ons,

ons, and reduce them to nothing; but that thou learn to govern them. Reason hath done enough, if it bridles and moderates them. The Stoicks were over-harsh, in defaming all affections as Evil. The Housholdstuff of Nature is neither evil nor unnecessary. He takes away all Virtue, who takes away all Affections. *There's no Conquest, where there's no Combate.*

4. This strife is indeed very difficult, and the Battel doubtful: for Affections are born with us, and Reason follows many years after, when they have already got the Dominion, and the Will without resistance yields them Obedience, being deluded with the vain shew of good: till Reason in success of time, and Experience getting strength, begin to know their right of governing, and to resist the tyranny of the Affections: And surely the first motions of Nature cannot be amended; but yet thou art to look to thy self with great vigilancy, and when first thou perceivest thy self troubled, thou art presently to restrain that commotion with the bridle of Reason. 'Tis easier to resist beginnings, than to govern an impetuosity. Thou wilt attain to great tranquility of Mind in a short time, if thou castest an eye upon all chances before they happen, that so the Enemy may

find thee prepared. 'Tis too late to furniſh the Mind with Remedies, after the Dangers. Learn to do little, and ſpeak little; for if of the many things thou ſpeakeſt and doſt, thou takeſt away what is not neceſſary, thou wilt find fewer perturbations in thy Mind. And ſay not, this is a ſmall matter: For that which is the beginning of Virtue and Perfection, is very great, though it ſeems but little.

5. The Old man drawing his *Origine* from the infected ſeed of the ſinner *Adam*, is to be conſidered as a certain *Tree*, having for its *Root*, *Self-love*; for its *Trunk*, a *Propenſion to Evil*; for its *Branches*, *Perturbations*; for its *Leaves*, *Vitious Habits*; for its *Fruits*, *Works*, *Words*, and *Thoughts*, which are contrary to the *Divine Law*. Wherefore, to hinder the *Branches* of *bad Affections* from breaking forth into *Leaves* and *Fruits*, apply the *Axe* to the *Root*, and extirpate that worſt Love of thy ſelf. If thou takeſt this away, thou haſt with one ſtroke cut off the whole vitious Off-ſpring of thy Inferiour *Appetite*. And thou wilt take it away, and root it out, if thou contemneſt thy ſelf: if thou truly believeſt thy ſelf to be one of thoſe thouſands, who are indu'd with no ſingular dowry and perfection; and that thou art deſtitute of all

know-

knowledge and virtue: if thou feareſt not to diſpleaſe men, and to be by them ſcorned, and deſpiſed: if thou art willing to want all ſorts of comforts and conveniences. Thou wilt preſerve thy ſelf, if thou well hateſt thy ſelf: thou wilt loſe thy ſelf, if thou ill loveſt thy ſelf.

CHAP. XIII.

Of Love. Its Nature, Cauſes, Effects. Its Remedies. Something added of Hatred.

1. *Love* is a complacency in that which is *Good*: to wit, that firſt impreſſion, wherewith the Appetite is affected, when the known Good pleaſeth it. By *this*, the whole World coheres together; and *this* being brought under, which holds the prime place amongſt the Affections, the whole troop of the reſt will eaſily be quelled. The *Love* which is good, tends thither from whence it had its beginning: It goes to *Good*, becauſe it proceeds from the *Soveraign Good*. Diſcuſs thy Life, and weigh thy Heart in the Ballance of a ſtrict Examination. Obſerve what *Love* is there predominant: for that which

find thee prepared. 'Tis too late to furnish the Mind with Remedies, after the Dangers. Learn to do little, and speak little; for if of the many things thou speakest and dost, thou takest away what is not necessary, thou wilt find fewer perturbations in thy Mind. And say not, this is a small matter: For that which is the beginning of Virtue and Perfection, is very great, though it seems but little.

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knowledge and virtue: if thou feareſt not to diſpleaſe men, and to be by them ſcorned, and deſpiſed: if thou art willing to want all ſorts of comforts and conveniences. Thou wilt preſerve thy ſelf, if thou well hateſt thy ſelf: thou wilt loſe thy ſelf, if thou ill loveſt thy ſelf.

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weighs down in the Scale of *Love*, is to thee a *God*; that's the Idol thou worſhippeſt. Therefore God hath commanded thee to *love him with thy whole Heart*, to prevent thereby the Affections of thy Mind; becauſe whatſoever thou *Loveſt* with thy *whole Heart*, that is the thing thou *adoreſt as God*.

2. Beſides *Goodneſs* and *Beauty*, a certain ſympathy and agreement of minds and manners, excites *Love*: as alſo outward Modeſty, Induſtry, Nobility, Learning, quickneſs of Wit, and other ſuch like Ornaments of Body and Mind. *Love* it ſelf is the Load-ſtone of *Love*; to which if Benefits are added, he is then conſtrained to return *Love*, who would not beſtow it. There are moreover ſome things, naturally provoking *Love*: for they who have clearer Spirits, a warmer Heart, a more ſubtle Blood, and are of an eaſie and meek Diſpoſition, are more prone to *Love*.

3. Great is the power of *Love*: It transforms the *Lover*, into the thing *Beloved*. *Love* is a certain going out of it ſelf, a certain Pilgrimage from it ſelf, a certain voluntary Death. He who *Loves* is abſent from himſelf, he thinks not of himſelf, he provides nothing, he doth nothing:

and

and unleſs he is received by his *beloved*, he is no where. O how unhappily doth he *love*, who *loves* not God! for he cannot be in the *beloved*, who *loves* earthly Objects, which cannot ſatiate the Soul, as being ſubject to Vanity and Death: But he that *loves* God, is in God; and ceaſing to live in himſelf, lives in him, in whom all things live, who is our Center, and our unchangeable Good. *Humane love* is violent and bitter; the *Divine* is evermore humble and peaceable. Jealouſie torments *that*, but *this* hath no Rivals: *that* fears leſt another ſhould *love*; *this* wiſhes all would *love*. Wherefore, if thou *loveſt* thy ſelf, *love* God; for that thou *loveſt* him, is thy own profit, not his. Man may be alter'd, and periſh; thou never loſeſt God, unleſs thou leaveſt him.

4. That the *love* which thou perchance beareſt thy Companion, may be ſincere; lay aſide all humane cauſes of Wit, Jocundneſs, Likeneſs; and ſeek only them which conſiſt in Piety and Sanctity. The *Love* which they call Platonical, is the bane of Virtue, whereby they feign, that from the beholding Corporal Comlineſs, the Soul is raiſed to the contemplation of the Divine Beauty. The ſtedfaſt eying of a fair Face, excites the Concupiſcence to touch it; and

that which goes out by the Eyes, whether it is Light, or a certain Flux, melts the Man, and deſtroys him. 'Tis better the Feet ſhould ſlip, than the Eyes. But the Remedies of *Love* are of great difficulty, becauſe when 'tis chaſtiſed, it more eagerly preſſes on, and unleſs thou reſiſteſt its beginnings, it ſo inſenſibly creeps in, that thou wilt firſt feel thy ſelf to *Love*, before thou hadſt any deſign of *Loving*. But if thou abſolutely repugneſt to the beginnings, the cure will be eaſily compaſſed. The Mind alſo muſt be buſied about other matters, which being accompanied with care, will remove the memory of the thing *beloved*. Then all mention of the perſon *affected* is to be avoided, becauſe nothing more eaſily returns than *Love*; which if it hath once ſeiz'd on thee, it will ſo pertinaciouſly vex thee, as that it will not be removed but by the lingring Remedy of time and abſence; that is, till it being tired, expires. Shame hath cur'd many, when they ſaw themſelves pointed at, and become the common talk of the people; and withall conſidered the foulneſs of the thing, full of diſgrace, full of danger, and ſubject to future Repentance. It hath profited others, to enquire attentively into the Evils and inconveniences of the thing *beloved*,

which

which might diminiſh its amiableneſs and beauty. Laſtly, a converſion of our *Love* to God, to Virtue, to eternal Objects, that is, to things which are truly Lovely, will much conduce to the cure; that ſo a good *Love* may expell the bad, and the generous mind of man may grow aſhamed to debaſe it ſelf to the vile *love* of the earth. *Bad loves, infect good manners.*

5. Nature hath bound all things together with a certain *Love-Chain*. This drives and couples the dances of the Stars in Heaven, the flocks of Birds in the Air, the Heards of Oxen in the Meadows, the Droves of Cattel in the Mountains, the companies of Wild Beaſts in the Woods. This Sacred Bond is broken only by Hatred: for as *Love* tends to Union, ſo Hatred aims at Diviſion and Diſſention. They are moſt ſubject to this bad affection, who are ſluggiſh, timerous, and ſuſpicious, and apprehenſive of loſs on every ſide. There are moreover ſome men ſo born, that they hate all others, like that horrid ſort of Fowls, which hate even their own darkneſs. If thou meeteſt with any of this Note, do not hate them, but pity them. As in wreſtling, thou watchfully lookeſt to thy Playmate without any anger; ſo in all thy Life, decline from him without hatred, who

is contrary to thy disposition. And thou wilt hinder hatred, by exciting thy mind to *love*, upon the consideration of some good in the hatefull object. There will be no place for hatred in thee, if thou interpretest all things in the best sence. Then, Hatred is to be applied to the things which truly deserve it; which are the deformity of Sin, and eternal Damnation. If thou turnest it to any thing else, thou hurtest not the thing thou hatest, but thy self. For if thou art commanded to *love* even thy Enemies, whom canst thou justly hate? Thou must pass out of the privileg'd City, to find one against whom thou mayst practise thy hatred. That Evil is without the nature of things, against which only hatred may lawfully be exercised: But if thou must needs hate a man, let it be none but thy self: For no one can hurt thee so much, as thou dost thy self.

CHAP.

CHAP. XIV.

Of Desire, and Flight. What is to be Desired, what to be Fled from.

1. HAppy he, who is subject to God: who desires nothing earnestly; who accommodates himself to things as they occurr; who says, God will have me to be safe, he will have me to be sick; he will have me to be rich, or poor; he will have me to pass from hence, or to stay here: I am prepared for either. If thou once sayst, When shall I go thither? When shall I get that thing? Thou wilt be miserable. For if thou coveteſt that which is without thee, thou wilt be tormented with perpetual anxiety, and as in an orbicular Machine, thou wilt alwayes pursue, never possess. In thy own Power are thy own Opinions, Thoughts, Affections, Actions; without thy Power are the Body, Riches, Glory, Dignities, and whatsoever thy self doth not. *Those* can neither be prohibited by any one, nor hindred: *These* are aliens, and subject to impediments. Wherefore do not at all desire *those*, or at least so desire them,

them, as considering them to depend upon the arbitriment of others, and that they cannot long continue with thee, because their condition so requires. No external thing is to be desired; *For the Figure of this World passes away.* Look within: within is a Fountain of Good, alwayes distilling, if thou alwayes diggest.

2. In this one thing was placed the wisdom of some antient Philosophers, who being exempt from the Empire of Fortune, amidst the sharpest torments of their Bodies, disputed with their blessed Minds about Felicity. For contemplating the limits of that Power which God hath given to Man, they became fully perswaded, that nothing besides their own thoughts and affections belonged unto themselves. And thereupon, by the use of this meditation, they got such an absolute dominion over them, and so well govern'd the motions of their minds, that not without some reason, they boasted themselves to be the only Rich, the only Powerful, the only Happy men. But an assiduous exercitation is necessary to learn this lesson of despising the things which are without thee, as not at all belonging to thee. If thou canst come to this, thou wilt never grieve at the want of external things; as thou

grieveſt not, that thou art not *King of the Tartars*, or that thou art deſtitute of wings to fly withall. What is without us, is nothing to us.

3. With this Bridle, Deſires are to be curbed; which unleſs thou moderateſt, thy unſatiable mind will never be ſatisfied with whatſoever thou affordeſt it; all will but irritate, not end its Cupidity. No moiſture ſuffices him, whoſe bowels are inflam'd with a burning heat; for that's not a Thirſt, but a Diſeaſe: So it befalls them who recall not their deſires to Reaſon, which hath certain bounds; but leave them to Vice, and Looſneſs, whoſe limits are immenſe and incomprehenſible. Thou wilt feel no incommodities, nor wilt thou want any thing thou deſireſt, if thou conteineſt thy ſelf within the meaſure of Nature: if thou exceedeſt this meaſure, thou wilt be poor, even amidſt the greateſt plenty. To Cupidity, nothing is enough; to Nature, few things are ſufficient.

4. Remember ſo to behave thy ſelf in thy Life, as thou wouldſt at a Feaſt. If Dainties are carried about, and come to thee, put forth thy hand modeſtly and take a ſhare of them. If he who bears them paſſes by thee, detain him not. If he is not yet come up to thee, extend not thy

thy appetite to things afar off, but ſtay till he is preſent. If thou ſtandeſt thus affected towards Riches, towards Dignities, and the reſt of things which are without, thou wilt be worthy to feaſt with the Saints; and thou wilt enjoy ſuch a ſerenity of mind, as will raiſe thee above all Chances. But if moreover thou wilt ſlight and refuſe the things which are offered, thou ſhalt not only be a Gueſt of the Saints, but a Partner in their Felicity, and wilt begin to fore-taſt upon Earth, that happineſs which they enjoy in Heaven. 'Tis in thy own power to make thy ſelf happy, by deſiring nothing which is without thee. Who is bleſſed and happy? He, who hath what he will. He hath whatſoever he will, who wills nothing but what he may.

5. We ſhun and abhor many things as hurtfull, which are indeed profitable. For it falls out for the moſt part, that they are contrary to the Mind. That which hurts, inſtructs. Death, Exile, Poverty, Diſgrace, Labour, Sickneſs, and the reſt of the ſame kind, which are not in thy Power, belong not unto thee. To theſe therefore thou art not to oppoſe Flight, not deteſtation; but a Neglect of the

the Opinion conceiv'd of them. *Socrates* fitly named all theſe things, *Goblins*: For as *Goblins* affright Children, whereas nothing is in them horrible but their outward ſhew: So it happens in things, which thou art wont to apprehend, not as they are, but as they appear. What is Death? A *Hob-Goblin*. Obſerve how ſweet it was, not only to the Saints, and perſons of high vertue and perfection, but to *Socrates*, and to other *Heathen Sages*. What then is ſo terrible in Death? *Opinion*. The Fear of Death is horrible, not Death it ſelf. The ſame thou wilt find in other things, which thou art wont to abominate. Correct Opinion, and thou wilt perceive there's nothing beſides Sin, which thou art to abhorr.

CHAP.

CHAP. XV.

Of Joy, and of Sadneſs. How a good man ought to rejoyce. He who fore-ſees all things, is not contriſtated. Several Antidotes againſt Grief.

1. THou art ſo to rejoyce, as that Modeſty may appear in the midſt of thy *Mirth*; and that thy Mind be not ſo diſſolved, but thou canſt freely, if it be needfull, paſs from *gladneſs* to *ſadneſs*. Chriſt our Lord, the beſt Eſteemer of things, calls not Laughers bleſſed, but Mourners. For it very much miſ-becomes a Chriſtian man, who profeſſes to look after eternal things, amongſt ſo many dangers of Soul and Body, amongſt ſo many moſt juſt cauſes of Sadneſs, to delight in vain Laughter after the manner of Fools, and to rejoyce exceſſively at periſhing trifles. Earthly pleaſure fleets away, and what we call Joys, are oftentimes the beginnings of Sadneſs. True Joy ſprings only from a clear Conſcience. No one can be ſaid to have ſolid Joy, but he who is Juſt, Valiant, Temperate. That Joy may never be

be wanting to thy mind, see that it be born at home. And it will be there born, if it is within thy self. Other Rejoycings are light, they fill not the Breast; nor doth he alwayes rejoyce, who laughs. Sincere joy is a severe thing: It springs from a good Conscience, from honest Councels, from upright Actions, from a contempt of Pleasures, and from the peaceable tenour of an unspotted Life. This is the true Law of Virtue; that thou mayst truly Rejoyce, thou must a long time Mourn.

2. Sadness, detests the Evil which is present, (either really, or in the apprehension) with a certain trouble and disquiet. But 'tis our usual custom to be troubled for the most part not at things, but at the Opinion of things. Search not therefore overnarrowly into things, not into thy Servants, not into thy Fields, not into thy Moneys, not into thy Affairs: rather consider what thy Opinion is of them. That thou art disgraced, that thou art robb'd, that thou art beaten, is not in thy power: but to think rightly of these things, that they are not Evils, but sometimes profitable, is in thy power: Thou wilt never grieve, if pulling away thy thought from the present trouble, thou there placest it where true Joys are to be found. To a good man,

nothing happens amiſs, not becauſe he doth not feel it, but becauſe he overcomes it. For he looks upon all Adverſity, as an occaſion of exerciſing his Patience, as an inſtrument of the Divine Grace, as the way to an everlaſting Glory. A good man may be *ſaid* to be miſerable, but he cannot *be* ſo.

3. Whatſoever *may be*, do thou foreſee as if it *will be*. Thus thou wilt abate the violence of all Evils, which bring no new thing to them who are prepared; but will prove grievous to them who expect nothing but proſperity. What wilt thou do if an accident ſhould bereave thee of one half of what thou haſt? What if of All? What if thy Houſe falls? if thy Friends forſake thee? if thy Fame is endangered? if by calumny thou art caſt down from thy Dignity? A Diſeaſe, Captivity, Ruine, Fire, nothing of theſe is ſudden to a Wiſe man. He communes with himſelf of future Misfortunes, and mitigates the Sorrow by meditating long upon it, which others do by long ſuſtaining it. That may happen to any one, which happens to any one. What Riches are there, which Hunger and Beggery follow not at the back? What Dignity, which is not accompanied with Infamy, and extreme Contempt? What

Kingdom,

Kingdom, for which Deſtruction is not prepared? *Hath not this Age of ours ſeen an unparallel'd Example, of a Royal Head cut off by the Sword of the Hangman; and this by command of his own Subjects?* Nor are theſe things far diſtant from one another: the moment of an hour is between Plenty and Poverty, between the Palace and the Cottage, between the Throne and the Axe. Know then that every Condition is changable, and whatſoever befalls any man, may alſo befall thee. He eaſily bears adverſe Fortune, who alwayes expects it.

4. Virtue rouſes not it ſelf, when the life proceeds with a proſperous courſe; Then it appears how great it is, when Patience manifeſts what it can do. *We are made a Spectacle* (ſayes the Apoſtle) *to God, to Angels, and to Men.* And behold a Spectacle worthy of Gods aſpect: behold a Pair fit to be preſented to the Divine Majeſty; a Valiant man oppreſs'd with Adverſity, triumphing over himſelf and over all his Calamity. A calm Sea and a proſperous Gale, ſhew not the Art of the Pilot. *Who ſo is not tempted, what knows he?* Some one ſayes, I am unhappy, to whom this ſad misfortune befell. But I ſay, thou art happy, becauſe thou haſt the opportunity to try thy ſelf: For the ſame thing might

have befaln any one; but to accept of it without grief, was not for every one. Be nor therefore dejected in ſiniſter events; but rather on the contrary take firm footing, and ſuſtain whatſoever burthen falls from above upon thee. For the firſt violence being broken, thou wilt ſee nothing horrible in theſe things, beſides Opinions. Such things as have their force from Nature, retain the ſame in all men: but many ſuffer Poverty, Diſgrace, Reproach, and the reſt which the Vulgar call Evils, with much patience, many do not ſo much as feel them; 'tis not therefore natural to grieve at theſe things, but it proceeds from a perverſe Opinion. Why doſt thou lye to thy ſelf? Thou mayſt render all Calamity eaſie, by enduring it. All Grief is light, if Opinion adds no weight to it. Do not thou make thy Evils more grievous unto thee, by thy impatience. Every one is as miſerable, as he eſteems himſelf.

5. All Sickneſs leſſens at length by delay, and though the pain is moſt violent, yet time either takes it away, or weakens it. Wilt thou therefore expect the day, in which thy Grief will ceaſe whether thou wilt or no; or wilt thou thy ſelf put an end to it? Why preventeſt thou not that with Councel, which time will bring about?

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Although thou keepeſt thy ſorrow, yet it will ſlide out of thy cuſtody. For nothing is ſooner hated than Sadneſs, which when 'tis new finds a Comforter, when grown old is derided. Now if Calamity is overcome by Grief, let every day be ſpent in lamentation, let ſadneſs conſume the nights without ſleep, let the hands fall upon the breaſt, and let ſorrow exerciſe upon it ſelf all ſorts of cruelty: But if Crys are bootleſs, if no tears or complaints can mitigate Adverſity: Learn to rule thy ſelf, and with invincible Conſtancy reſiſt all Calamity. He is a pitiful Governour of a Ship, who loſes his skill in every Storm, and permits his tottering Boat to the fury of the Tempeſt. But he deſerves praiſe, even in a Shipwreck, whom the Sea overwhelms, whilſt he holds the Helm, and wreſtles with the Waves.

CHAP. XVI.

Of Hope, and of Deſpair. How we are to moderate them both.

1. VAin and falſe is that *Hope*, and the meer Dream of a man broad awake, which is not placed in God, by whoſe ſole beck all difficulties may be overcome. Why art thou vex'd with the expectation of a future event, and extendeſt thy thoughts to things a far off? Thou wilt hope nothing, if thou deſireſt nothing, if thou deſpiſeſt all Earthly things. No one hopes what he contemns. Although thy hopes ſhould never deceive thee, although they tend to things eaſily obtain'd; yet ſo long as any hope hankers within thee, thou wilt be ſolicitous, uncertain of thy ſelf, and full of doubts and anxieties. As thou runneſt not with thy Feet into uncooth and uneven Paths; ſo neither art thou to roam with thy Mind upon ſuch things, as are not within the reach of thy own power. 'Tis a miſery to have that wanting to the Will, which is hoped for.

2. The

2. The Mind is frequently to be admoniſhed to look upon all things which are without thee, and about thee, as periſhable, and hanging by a ſlender Thread. Why forgetteſt thou thy own Condition? Thou art born Mortal: Nothing is promiſed thee of this Day; nothing of this Hour. Death ſtands at thy back: whatſoever thou haſt is but borrowed: the uſe of it is thine, ſo long as it pleaſes the ſupreme Arbiter of all things. When he calls, all is to be rendred up without complaint. 'Tis the part of a perverſe Debtor, to injure his Creditor. There's nothing therefore under the Sun, which thou oughteſt to *hope* for. That only is a true *Hope*, which is rightly conceiv'd of the true and chief Good.

3. *Deſpair* is cauſed by Sloathfulneſs, Dejection of mind, an over-great apprehenſion of Difficulties, a faulty Diffidence of ones ſelf, and of the defect of his own Forces and Induſtry. 'Tis conquered, by exciting the Mind to imitate their Example, who being in far greater anguiſhes, generouſly overcame all Obſtacles. Begin and drive on thy ſelf, for God helps them who do what they can; and thou wilt find *that* moſt eaſie, *which*

ſeem'd moſt hard, if the falſe Opinion concerning it is depoſed. Whatſoever happens to thee, that all was deſigned from Eternity. Now, that either falls out as thou by Nature art diſpoſed to endure it, or otherwiſe: if the firſt, deſpair not, but bear it: if otherwiſe, yet do not deſpair; for whatſoever it is, it will ſoon have an end, and make an end of thee. That's light which thou canſt bear; ſhort, which thou canſt not. But remember, that it is in thy own Power to render many things tollerable, if thou wilt apprehend them as profitable and convenient. *Calamity is the occaſion of Virtue.*

CHAP.

CHAP. XVII.

Of Fear. How Vain it is, and how to be Vanquiſhed. Boldneſs to be avoided. Something again of Anger.

1. MAny there are, who when there is no preſent Evil, nor any aſſuredly to come, do nevertheleſs rage and run about, and either feign a Misfortune to themſelves, or increaſe it. Humane cruelty hath not invented ſo many torments, as a Mind endures which is ever anxious of the future, which is over-ſolicitous to preſerve his preſent Goods, and over-apprehenſive of future dangers. Many things which would not be Evils, are ſo becauſe we fear them. What profits it thee to be troubled before the time: and by a vain providence to meet thy own Miſeries? Muſt thou needs be now miſerable, becauſe thou mayſt be ſo hereafter? 'Tis the part of a Fool, to give up his reaſon to other mens relations; and when no apparent ſigns foretell the Miſchief, to be terrified with falſe imaginations. Oftentimes thou being deceiv'd with a ſiniſter conjecture, wreſteſt

a Word of doubtful ſignification, to the worſt ſence. Sometimes thou conceiveſt the offence of a Nobleman to be greater than indeed it is; and thinkeſt, not how far forth he is *angry*, but what he may do being *angry*. But theſe Fears are vain; and therefore trouble more, becauſe vain. For true things have their meaſure; but what comes from uncertainty, is left to the conjecture and liberty of the timerous Mind. It little differs, whether thou endureſt adverſe fortune, or expecteſt it; but only there is a meaſure of grieving, none of fearing. *Thou grieveſt for as much as thou knowſt has hapned; thou feareſt for as much as may happen.*

2. If thou wilt put off all Fears; propoſe, that whatſoever thou dreadeſt leſt it ſhould come, will certainly come; then meaſure that Evil with thy ſelf, and tax thy Fear; thou wilt ſoon perceive that the thing thou feareſt, is not in it ſelf great, but in thy Opinion. Can any harſher miſfortune befall thee, than to be thruſt into Baniſhment, caſt into Priſon? Can thy Body dread any thing more, than to be burnt to death? Diſcuſs theſe particulars, and reduce them to thy true Fear: thou wilt find many, even Infidels who contemned all theſe things. *Stephen* amongſt the

the *Stones*, prayed to God with ... Mind. *Lawrence* triumphs in the *Flames*, and insults over the Tyrant. The Virgin *Apollonia* casts her self into the prepared Fire. *Anaxarchus* smiles in the *Mortar*, being beaten to pieces with *Iron Malls*. *Socrates* chearfully drinks a health to *Critias*, out of his *poysoned Cup*. Why dreadest thou *Flames* and *Fires*, and the frowning looks of the Executioners who encompass thee? Under all that pomp, which affrights Fools, Death lies hid, which so many Boys and Girls have with joyful minds embraced. Take away tumults from things, put off their vizards, restore to every thing its own Countenance, thou wilt see nothing terrible in them, besides the terror it self. That happens to us greater Children, which does to little ones: They, if they see them whom they love, with whom they live, with whom they play, personated and disguised, are affrighted: But thou more silly than Children, art arriv'd at that height of Folly, as not only to be vext at grief, but with the Panick Fear of it.

3. Lead thy Mind from the private to the Common Cause. Think thou hast a frail and mortal Body, subject to many *Diseases*, and at last to *Death*: And say to thy self, I knew long since that many adverse

verſe Accidents hung over my Head: What therefore do I now dread? I ſhall be Sick? The Sickneſs of my Body, will conduce to the Health of my Soul. I ſhall be reduc'd to Poverty? My Life will be ſafer and more quiet. I ſhall loſe my Riches? And with them many Cares, and perpetual Danger. I ſhall ſuffer Diſgrace? If the cauſe is juſt, I will execrate it; if unjuſt, I will comfort my ſelf with my own Conſcience. I ſhall be fruſtrated in my expectation of the thing I hoped for? Neither do Kings obtain all they deſire. I ſhall be ſent into Baniſhment? I will go of my own accord, and make it a Pilgrimage. I ſhall become Blind? The occaſions of many Cupidities will be cut off. Men will ſpeak ill of me? They will do what I deſerve, and what they are wont. I ſhall Dye? Upon this Condition I entred to go forth. But I ſhall Dye in a Foreign Nation? No Land is Foreign to him, who hath here no permanent City. I ſhall Dye before my time? None but a Mad-man complains to be freed from his Fetters before the time, and to be releas'd out of Priſon. *Death, Exile, Grief,* are not puniſhments to be dreaded; for they are but the tributes of our Mortality. *'Tis a Folly to fear the things thou canſt not avoid.*

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4. Beware of over-much *Boldneſs*, and do not raſhly ſet upon any thing above thy ſtrength; for none are ſooner oppreſs'd, than they who preſume too much of themſelves. Small are our Forces without Gods help, from whom proceeds all our ſufficiency. Boldneſs ſprings from the great value we put upon our own Virtue, from a contempt of our Adverſaries, from a precipitate Wit, and from the little practice and experience we have in the tranſaction of affairs. He is leaſt forward, who is moſt prudent: For he meaſures his own ſtrength; diligently caſting about what he can do, and conſidering what he ſhall be unable to compaſs. Audacious perſons, when they meet with greater difficulties than they before apprehended, flag and fall back; acknowledging (when too late) how uncertain mens providences are, how vain their imaginations. The beginning of future Calamity, is unwary Security.

5. *Anger* will never get the Maſtery over thee, if thou takeſt away the Opinion of the eſteemed Injury. Thou thy ſelf art the Ring-leader of all the crimes thou committeſt. Thou bringeſt upon thy ſelf all the Miſchiefs which befall thee. Why doſt thou charge others with the cauſe of thy perturbations, if thou thy ſelf driveſt them on

head-

headlong? No one is hurt, but by himſelf. What Nurſes ſay to Children, Do not cry, and thou ſhalt have it; thou mayſt more rightly ſay to thy boyling Mind, Be not *Angry*, Do not ſtrive and clamour, and what thou intendeſt will be better brought to paſs. Appoint certain Dayes, in which thou propoſeſt, not to fall into *Anger*, what occaſion ſoever urgeth thee: then try thy ſelf for one or two Moneths after the ſame manner: thou wilt find in proceſs of time, that thou haſt ſo far profited, as to laugh at all ſuch things, which before provoked thee to *Anger*. Pleaſing manners are not ſo gratefull and agreeable to any of them with whom one lives and converſes, as they are to himſelf who is induc'd with them. A peaceable and pacified Mind hath this Happineſs: It is alwayes joyfull, it evermore triumphs.

CHAP.

CHAP. XVIII.

Of the Powers of the Rational Soul. The Underſtanding is to be reſtrain'd from Curioſity. To what Study one ſhould chiefly apply himſelf. How bad a thing it is to enquire into other mens Manners. The Judgments of others, are to be contemned. Of the denial of our Will.

1. GOd hath given thee the faculty of *Underſtanding*, that thou mighteſt know him, and by knowing him Love him: but Sin hath maimed this Faculty with a double Wound; with *Ignorance*, and with *Blindneſs*. For thou erreſt in the Notion of Truth; and art for the moſt part ignorant what is to be done or to be avoided. Now with what care a *City* is to be kept in the time of a raging *Peſtilence*, or a *Caſtle* being beſieged by an *Enemy*, leſt ſome unknown perſon ſhould creep in; with ſo great and far greater diligence we muſt watch, leſt our Underſtanding ſhould lye open to any bad thing ſuggeſted to it by the Senſes. For the *Senſes* repreſent the *Species* of things, the *Underſtanding* admits them, and having

having judg'd them, propoſes them to the *Will*. But the Senſes offer both good and bad, and it belongs to the Mind either to embrace or exclude them.

2. In the firſt place, the *Underſtanding* is to be contain'd from Curioſity. Why diſtracteſt thou thy Mind, made for ſolid Wiſdom and for God himſelf, with vain trifles? As he that taſts *Woolf-bane*, to find out its quality, periſhes before he feels the ſavour of it; So they who dive into matters which belong not to them, undo themſelves before they know what they deſired. To know that which profits not, is the next to *Ignorance*. Who ſo deſires to be truly Wiſe, doth not learn for his Opinion, but for his Life: nor doth he ſeek in knowledge the delight of his mind, but the remedy. Wouldſt thou gladly know the force of the Stars? Thou wilt ſhew thy ſelf fooliſh, if after thou haſt found that out, thou art ignorant of thy own weakneſs. Wilt thou ſpeak well and elegantly? 'Tis much better thou wouldſt learn to hold thy peace. Deſireſt thou to know new things? What is newer, than to renew thy ſelf? Learn that. Thou wilt confute other mens errors? Why correcteſt thou not thy own? It delights thee to run over Hiſtories, and to know the deeds of others? Well, if in the

mean while thou art not ignorant of what thou thy ſelf art to do. Thou wouldſt accord the differences of them who are at ſtrife? And why not thy own tumultuous affections? Didſt thou not ſeek after what is ſuperfluous, thou wouldſt eaſily find what is neceſſary. Now that knowledge is neceſſary, which makes thee rather Good than Learned.

3. Why doſt thou trouble and torment thy ſelf with ſuch Queſtions, as would for the moſt part better be deſpiſed than ſolved? Why laboureſt thou with pertinacious ſtudy to learn ſuch things, which if thou knewſt them, ought to be forgotten? But as the intemperance of other things, ſo alſo that of Learning vexeth us. There's no end of Books. Libraries are furniſhed, more for Ornament, and to pleaſe Spectators, than for the uſe of Readers. Thou wilt ſcarcely be able to read the Indexes of Books in thy whole life time, although thou ſhouldſt live many years. Amongſt theſe, many are pernicious; many unworthy to be read; many vain and frivolous, which after thou haſt long peruſed, thou wilt be never the wiſer. Thou mayſt ſalute many of them (as it were) from the Threſhold, leſt thou mayſt imagine ſome great and ſecret good lies conceal'd within

them. But thou art to ſtick cloſe to a few, and thoſe choice ones. We want few Books, to inform a good mind.

4. O the vain thoughts of Mortals! We tire our ſelves in turning over Books and Papers, and extend our Wit to many Arts and Sciences, as if we were to live many Ages: but we neglect the care of eternal Life, which is not acquired by the skill in Sciences, but by the practice of Virtues. What profits it to enquire into the Acts of Foreign Kings, and to deſcribe in large Volumes what the people did and ſuffered? How much better would it be for thee to extinguiſh thy own Evils, than to explicate thoſe of other men to poſterity? *Geometry* teaches thee to meaſure Fields; let it rather teach thee to meaſure what is ſufficient for thy ſelf. *Arithmetick* teaches thee to number, and to count thy Incomes; let it rather teach thee to contemn them, and to be willing to loſe the things which are acquired with ſo great ſolicitude. *Muſick* ſhews thee how Voices agree together; let it ſhew thee how thy Mind may agree with it ſelf, and how thy Senſes and Reaſon may not make a diſcording ſound. It informs thee which are the flat, which the ſharp Moods and Notes; let it inſtruct thee not to be extoll'd in *proſperity*, not to be dejected in

adverſity.

adversity. These and other things will be profitably known, when thou knowst thy self. Thou *knowest nothing at all*, notwithstanding that thou *knewst all things*, if thou *knowst not thy self.*

5. 'Tis an infamous and sordid Vice to pry into the actions of others, to enquire into their manners, and rashly to interpret all things. For who art thou, that thou shouldst presume to judge anothers Servant? *'Tis to his Lord, that he must stand or fall.* He who hath reserv'd all judgment to himself, is to judge all. With what face darest thou invade the Divine Tribunal? Look to thy self; and search into the secrets of thy own Conscience; See what evils are there, what good is there wanting, and turn not thy Eyes upon other mens lives and actions. Thou wilt find a sufficient plenty of bad weeds to be pull'd out of thy own ground; Faults, which thou mayst boldly fall upon with a severe censure. There's scarcely any thing so justly done, but that a depraved spirit may wrest it to an ill sence. Heretieks abuse the very Gospels; The Jews calumniated Christ's actions. As Bodies of a melancholick and malevolent humour; turn all the food they eat into Choler; so an ill-dispos'd Soul, mis-interprets all it sees, all it hears. A good or bad Intention, makes

things oftentimes good or bad: but this is known to him alone, who ſearches the reins and the heart. If another perſons doings can by no means be defended; what's that to thee? Art thou not aſham'd to bring filthy things out of corners, and expoſe them to publick view? Why doſt thou not obſerve thy ſelf, who art worſe than others? Practiſe thy Slanderous tongue againſt thy ſelf, detract thy ſelf to thy ſelf, accuſe thy own crimes, judge them, condemn them. Thou wilt avoid Gods Judgment, if thou art a ſevere Self-cenſurer.

6. As we are commonly very ingenious in obſerving the actions of others, ſeeking thereby to be eſteemed prudent: ſo we eaſily ſuſpect that others in like ſort think and ſpeak ill of us; and that we are to them odious and deſpicable. That thou mayſt quell this, cut off in the firſt place all deſire of pleaſing Men, and of being by them highly eſteemed: then endeavour to caſt away the very thought of knowing what others think or ſpeak of thee: eſpecially ſince it often happens, that they do not ſo much as once think of thee, whom thou fancieſt to ſpeak ill of thee and obſerve thee. Say to thy ſelf with the Apoſtle; *If I pleaſed men, I were not Chriſts Servant.*

Say

Say to others; *'Tis little to me, that I am judg'd by you, or by the day of man.* Thou art truly such, as thou art with God. The *Opinion* and *Talk of men* adds nothing to thy *goodness*, takes nothing from thy *malice*. *'Tis better to be Good, then so esteemed.*

7. Nothing will fall out contrary to thy Will, if thou totally denyest it, and transformest it into the Divine Will. Thus thou wilt enjoy a solid Peace of Mind, thus thou wilt attain to a true tranquility. Thou wilt live as thou pleasest, if thou wilt learn to will what thou oughtest. And thou oughtest to will what God will. This is the only felicity of this Life, *to will*, that whatsoever is done may be so done as *God will*, and not as *we* our selves *will*. God leads thee on to the End, whereto thou wert eternally designed, by *sweetnesses* and *bitternesses*, by *prosperities* and *adversities*. Obey the Divine Providence, and follow with Alacrity: for shouldst thou resist, yet thou must follow, and thou wouldst be wicked. God leads the Willing, draws the Unwilling.

CHAP. XIX.

Of the state of Proficients. Several helps to Proficiency. The value and use of Time. The Presence of God, Necessary.

1. IF thou desirest to be *Good*, first believe that thou art *Bad*. Thou wilt *never profit*, if thou leavest off the *desire to profit*. To have no will to go *onwards*, is to go *backwards*. Persevere therefore as thou hast begun, and make what haste thou canst, to the end thou mayst quickly enjoy a quiet and composed Mind. 'Tis an argument of a Mind chang'd into a better Condition, if thou seest thy Crimes, which before thou knewest not. So we are wont to congratulate sick persons, when they are sensible that they are sick. Do not easily give credit to thy self; but discuss and observe thy self, and take a tryal of thy Proficiency from the firmness of thy Mind, and the diminution of thy Cupidities. Thou mayst esteem thy self to be in the Form of Proficients, when thou shalt have obtain'd an absolute power over thy self. 'Tis an inestimable good to possess ones self, and to be

be one. A good man, is alwayes the ſame; a bad man, alwayes another.

2. Thou mayſt, if thou wilt, in one day climb to the top of Sanctity, if averting thy whole Heart from Creatures, thou converteſt it to thy Creator. Now, whether thou leadeſt a life inwardly with God, thou wilt know by theſe ſigns: If tranſitory things diſpleaſe thee, if ſolitude delights thee, if thou aimeſt at what is moſt perfect, if thou valueſt not mens Judgments and Opinions. Moreover the continual Meditation of Chriſt's Life and Paſſion, will afford thee a great help to attain to all Virtue. He is the Book of Life, in which alone, as in a rich and well ſtored Library, thou wilt find whatſoever appertains to Salvation, although all other Books with their Authors periſhed. But it ſufficeth not to know and meditate Chriſt, unleſs thou alſo imitateſt him, and ſo liveſt, as he taught by his Word and Example. Crooked things cannot be corrected, but by the Rule.

3. One ſaid excellently well, That they who will profit, ought ſo to live, as if they were perpetually under cure. For many things are continually to be obſerved, which put a ſtop to one haſtning to the Cittadel of Perfection; as, when thou

loveſt thy ſelf or any creature inordinately; when thou ſtandeſt ſo affected to external things, as that thou wouldſt be troubled at their being loſt or taken away from thee; when thou too much ſeekeſt thy own eaſe and content in Meat, Drink, Talk, wandring abroad; when thou embuſieſt thy ſelf more then is neceſſary in temporal affairs; when thou pertinaciouſly adhereſt to thy own judgment and opinion; when thou obſerveſt not Gods inward motions, and refuſeſt to liſten to him, ſpeaking in thy interiour by his ſecret Inſpirations. Theſe are the chief Impediments which detain thee in thy journey; which thou art to remove with all vigilancy and diligence, and ſet thy ſelf manfully to thy work. Let Virtue animate thee in all thou undertakeſt; let the moſt perfect End encourage thee to proceed with promptitude and alacrity; let a pure Intention comfort thee in thy progreſs: and ſo apply thy ſelf to the work, as that it may fully equal the *prenotion* thou haſt of its perfection. Proficiency conſiſts not in the multitude of Exerciſes, but in doing thoſe perfectly which thou daily performeſt. For praiſe is not ſo much due to the deed, as to the manner of doing it.

4. The

4. The Dayes fly, Time haſtens, and what is paſt, no man can recall, and give it back to thee. Thou *doſt not live*, but thou *art to live*; for thy life looks alwayes on the Morrow. So thy *Life* ſlides away, whilſt thou art ſtudying to prepare inſtruments to preſerve it: and in the mean while *Old age* ſteals upon thee, *Death* ſeizes on thee, and finds thee unprepared. As men journeying together, and deceiving the time with mutual Colloquies, arrive at their journeys end before they apprehended themſelves near it: even ſo the continued journey of this Life, in which thou marcheſt on, both ſleeping and waking, in the ſame track, will not appear what it is to thee being imployed and diſtracted, till thou arriveſt at the end of it. Why then doſt thou ſtay, why doſt thou idle? Put a Value upon Time, make uſe of it ſpeedily: prize highly this Day, yea this Hour, for the loſs of it is irreparable. Thou ſuffereſt not thy Inheritance to be invaded by any one; if a ſmall contention ariſes about the Limits, thou runneſt preſently to Arms and Lawſuits: but thou permitteſt thy Life and Time to be taken away by any one; being moſt prodigal of that thing, of which thou mayſt only honeſtly be Covetous. Compute

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thy Age, call thy paſt years to a juſt account, although thou ſhould adde to them an hundred more, thou wilt find thou haſt yet fewer then thou numbereſt. For how much of theſe hath Sleep, Gluttony, Friends, and idle ramblings abroad ſnatch'd from thee? How much hath lain without uſe? How much hath ſlipp'd away from thee doing nothing, or worſe then nothing, whilſt thou wert inſenſible of thy loſs? Thou wilt underſtand how little is left thee of the whole, and confeſs that Death takes thee before thy time. Thou frequently complaineſt of the dayes paſt and gone, which thou haſt unadviſedly loſt: why endeavoureſt thou not ſo to ſpend the time preſent, that when it is alſo gone, thou mayſt ſay, I ſee not how I could better have imployed it? Each ſingle day is only preſent, and that alſo by Moments. Why loſeſt thou this day, which is thine; and diſpoſeſt of the day to come, which is none of thine? The greateſt impediment of living, is Delay. *Live to day, 'tis late to live to morrow.*

5. Look evermore upon God, in each thought, word, and work, excluding all other Ends whatſoever: and follow his only Will. He never ſwerves from the right path, who chuſes God for his Guide. Thy affairs

affairs will be in a good condition, if thou directeſt all thou doſt to Gods Glory; and ſo performeſt each particular action, as if he were thy Spectator, who ſees all things, ſuſtains all things, provides for all things. Thou canſt never ſhun his Sight; for he is preſent not only to thy words and actions, but to thy moſt inward cogitations. When thou haſt ſhut the doors, and ſitteſt in Darkneſs, do not fancy thy ſelf to be alone, God is with thee. His preſence ſhould render thy ſecret more ſacred. To him nothing is ſhut. *In him we live, move, and are.* Eat and Drink before him; Walk with him; Talk with him of all thy affairs; Raiſe to him thy whole Life and Converſation. Render thy ſelf a worthy Object for him to fix his Eyes upon, and whom he may alwayes amiably behold. There's a great neceſſity of being good impos'd upon thee, ſince thou acteſt before the Eyes of an all-ſeeing Judge. *So live*, as if there were none in the world, but God and thy ſelf: Whatſoever, howſoever his Providence ſhall diſpoſe of thee, embrace it willingly, whether it be adverſe or proſperous. Thou ſeekeſt God, what matters it whether thou com'ſt to him by this or by that way? And he grant, that thou mayſt at laſt come to him.

CHAP.

CHAP. XX.

Of the Good of Solitude. Evil Society is to be ſhunn'd. What, and how many the Worlds Vices are. The ſtudy of a Proficient is the acquiſition of Virtues. Certain Signs of Virtue's being obtained.

1. 'TIs a great argument of a Mind well compoſed, and cleanſed from depraved Affections, that it can dwell with it ſelf. As God, who with himſelf alone is bleſſed, remains alwayes in himſelf; ſo thou wilt come neareſt to Gods Felicity, if thou canſt learn to remain with thy ſelf. And ſurely if thou wilt, thou needſt never be Solitary, if thou wilt never be ſeparated from Chriſt. Now if thou haſt an Itch of talking, talk with thy ſelf; but beware thou talk not with an Evil perſon. Wouldſt thou know with what *Colloquies* thou mayſt entertain thy ſelf? With ſuch as men moſt willingly talk of with others: ſpeak ill of thy ſelf, to thy ſelf. Lay open thy Vices, and chaſtiſe whatſoever thou findeſt in thy ſelf worthy of puniſhment. Some Vice or other will never be wanting, which

which will require to be cured. Hide thy ſelf in a peaceable vacancy, but hide alſo thy vacancy. To Glory in Solitude, is a ſloathful Ambition. And that thy Solitude may be both pleaſing and profitable to thee, joyn an internal recollection to thy Corporeal abſtraction. Withdraw thy ſelf from vain occupations, and depart not only from men, but alſo from ſuch things as do not concern thee. Be free from every Creature, and exclude their images out of thy Heart. Caſt off all ſolicitudes concerning frail and tranſitory things, all impertinencies of thoughts; and attend to thy ſelf, and to God alone, in the ſecret receſs of thy Heart. In this Silence of Mind, in this Oblivion of all things, and in this Nakedneſs, conſiſts the Hearts true reſt and tranquility. Fly hither, here hide thy ſelf, aim alwayes at this: *for God is there found, where all Creatures are forſaken.*

2. If thou wilt be *Good*, ſhun the company of the *Bad*. Nothing is ſo pernicious to good manners, as to commit ones ſelf to the people. Thou ſhalt never carry back the manners thou broughteſt in. A mind which is tender and facile, cannot bear the violence of Vices, uſher'd in with ſo many attendants. We eaſily paſs to

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the major Part. A Table-Companion who is delicate, mollifies by little and little: A Rich Neighbour irritates the Cupidity. Thou mayſt periſh, by one example of Luxury or Avarice. Parents draw to badneſs, Aſſociates draw, Servants draw. All things are full of Dangers, full of Snares, and Deceits. As ſoon as we are brought forth into Light, we are preſently ſurrounded with all manner of depravedneſs, and perverſe Opinions. There's ſcarcely any one in the world, who either commends not ſome Vice, or impreſſes it not; or infects not ſome ignorant perſon with it. Thou containeſt thy ſelf ſometimes within thy own Cloſet, ſeparated from the Market and Commerce of Men: Oh, how ſweet and deſirable is this retreat! All things within are calm, all things quiet, without a Cloud, without a Tempeſt. One comes by chance and calls thee abroad; thou followeſt him. Others joyn themſelves, a Company is made up, you march away together, Sin is committed by ſome one or other exceſs; and thou who wentſt forth good, returneſt very bad. But thou perceiveſt not the Wounds of thy Soul, till thou art again in thy ſolitude. Go back therefore into thy ſelf as ſoon as thou canſt, leſt the multitude infect thy mind

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with its Vices and Errors. That Mind is moſt joyfull, which is diſtracted with feweſt Objects.

3. Fancy to thy ſelf, that thou art tranſlated for a ſhort time to the top of a high Mountain: Take from thence a view of this wretched World; and thou wilt learn to hate it, and love to retire out of it into thy Solitude. Thou wilt behold the wayes beſet with Thieves; the Seas infeſted by Pirates; Kingdoms moleſted with Wars; the Fields flowing with Humane Blood, and every where Vice and Wickedneſs abounding. Thou wilt ſee ſuch things done in ſecret by lewd perſons, which ſurely cannot pleaſe the very Actors themſelves. Thou wilt find things ſo unworthy, ſo unbeſeeming, that no one would doubt but that the doers of them are Mad, were there only a few which did otherwiſe: but the multitude of mad people, patronizes them from being ſo reputed. Amongſt the Laws themſelves crimes are committed; nor is Innocence there out of danger, where it is defended. The Guiltleſs periſhes, the Guilty is pardoned; and the Crime ſeems a leſs matter than the Abſolution. There's no fear of the Laws, for that which may be redeemed is not dreaded. The Tongues of Slanderers are

bitter

bitter, the Mouths of Flatterers are fraudulent; *there* Hatred rages, *here* Falſhood deceives. *One* lies ſoak'd in Wine; *another* abſorp'd with Sluggiſhneſs. Inſatiable Avarice detains this man, and Ambition depending alwayes upon the opinion of others, tires that man. Look into the Market-place, ſwarming with people; thou'lt ſay, there are ſo many Vices as men. All offend againſt their Neighbour, by Injuries; againſt God, by Contempt; againſt things, by Abuſing them. They gather all things together againſt themſelves in judgment, being guilty of all. And how canſt thou ſecurely keep thy footing, and have recourſe to thy ſelf, amongſt ſo many Vices urging on every ſide; which as ſoon as thou deſireſt to ariſe and lift up thy Eyes, depreſs and drown thee? 'Tis a hard matter for any one to be innocent, where Troops of bad men reign: for if they cannot alter thee, they will at leaſt hinder thee. There is one way to a ſtable tranquility, which is, to withdraw thy ſelf from ſo many evils, and retreat into a ſtation, where free from all contagion, thou mayſt ſecurely behold the worlds raging Peſtilence. That Mind is unconquerable, which hath forſaken external things, and attending to himſelf alone, contents himſelf

ſelf in his own Caſtle. To ſuch a one, the World is a Priſon, and Solitude is a Paradiſe.

4. 'Tis a vain thing to ſequeſter thy ſelf from Men, unleſs thou forceſt thy Mind to be attentive to it ſelf, and to be diligent in the exerciſe of Virtues. Man hath nothing that is Good, if Virtue is wanting; There's no reſt, no felicity, but from Virtue. There are three things, which mutually correſpond with each other in the Univerſe: amongſt all and above all, *God*; amongſt ſenſible things, *Light*; amongſt the perfections of the Mind, *Virtue*. God is the *Light* and *Virtue* of all things: *Light* is the Virtue of the *World*, and the *Image* of *God*: *Virtue* is the *Light* of the *Soul*, by which we are named, and are the *Children of God*. Thou art to approach this with a purged Mind, if thou deſireſt to arrive at the expected height of perfection. For *Virtue* is the perfection of Man, the reſtorer of innocency, full of all joy and ſweetneſs. 'Tis the ſupplement of Nature, which of it ſelf is unable to get the ſupernatural good. It facilitates good works, it makes us live uprightly; by it we, who are (as it were) blind, are illuminated, by it we reſiſt Sin, by it we are ſtored with merits, by

it we deſerve eternal life. In this ſtudy, 'tis in the firſt place neceſſary thou ſhouldſt fore-know the Nature and Acts of each Virtue; becauſe no one loves what he knows not. Then thou art never to ceaſe from the Act and Exerciſe; and if occaſions are wanting, thou art to imitate the Souldiers, who in the midſt of Peace, prepare themſelves by feigned Skirmiſhes to future Battels. Imagine that moſt enormous Crimes are laid to thy Charge, think thy ſelf reviled with all ſorts of Reproaches, fancy that thou art violently bereaft of all thou poſſeſſeſt, and exerciſe thy Patience, as if it were truly ſo. Thou wilt not tremble when the thing it ſelf happens, if thou thus exerciſeſt thy ſelf before it happens. The Souldier brings a great courage to the Battel, who hath often dipt his Sword in blood.

5. The Habits of Virtues are not acquired without long exerciſe. And whether thou haſt gotten any one of them, thou mayſt gueſs by theſe ſigns: to wit, If thou feeleſt the Vices oppoſite to Virtue to be extinguiſhed, or for the moſt part ſuppreſſed. If thou findeſt, that the motions of bad affections will endure to be curb'd by the bridle of Reaſon, and that thou canſt eaſily compell them to obey thy Mind.

Mind. If thou exerciſeſt acts of Virtue without difficulty, yea, and with delight. If thou valueſt not the ſayings of Tepid perſons, and with a full liberty of ſpirit, rouſeſt up thy ſelf to perform thoſe things which diſpleaſe the Imperfect. If thou abhorreſt with a certain connatural loathſomneſs thoſe bad acts, to which thou wert before habitually inclined. If thou ſeemeſt not to be delighted (no, not ſo much as in thy Dream) with any filthy thing, or that thou approveſt not any unjuſt thing. If thou ſtriveſt to imitate thoſe things which thou praiſeſt and admireſt in others; and abſtaineſt from thoſe which thou reprehendeſt. If thou thinkeſt no fault to be little, and ſtudiouſly avoideſt and obſerveſt every imperfection, be it never ſo ſmall. If when thou ſeeſt or heareſt that thy equals flouriſh with Riches and Dignities, thou neither envieſt them, nor art troubled at it. If thou ingenuouſly acknowledgeſt thy errors, deſiring to be by all corrected and reprehended. If being content with the teſtimony of thy own Conſcience, thou reſerveſt and hideſt thy good works within thy ſelf: for the Reward of a thing that is well done, is to have done it. If finally, thou applyeſt thy ſelf to the ſtudy of Virtue without inter-

miſſion: for true Virtue never flags, but is evermore in Action.

CHAP. XXI.

Of the Theological Virtues. Faith is to be approved by Works. Confidence is to be placed in God alone. Motives to love God. The love of our Neighbours is manifeſted by Beneſits. An Exhortation to Alms-deeds.

1. THE Ground-work of all other *Virtues*, and the foundation of the whole Chriſtian Life, is *Faith*; *without which no one can pleaſe God.* This is the wiſdom, which hath tam'd the World; to which we muſt firmly adhere, rejecting all inquiſition and curioſity. Believe then, and act accordingly: for *Faith without Works is dead.* Thy Sayings and thy Profeſſion brag of Faith: take heed that thy Life and Manners preach not Infidelity. Thou believeſt the *Goſpel*, why obeyeſt thou not the *Goſpel?* Thou believeſt an *eternal Life*, why preferreſt thou this ſhort time, before *unending Eternity?* What profits it to believe true and good things, if thou art falſe, and acteſt bad things? It can hardly

hardly be perſwaded, that he believes well, who lives ill. For he truly believes, who practiſes what he profeſſes.

2. Whereas it is moſt certain, that all things are diſpoſed and governed by Gods Providence; in ſo much as not a Sparrow alights from the Air, nor a Leaf falls from a Tree without his permiſſion and will: do thou therefore deliver up to him thy whole ſelf, with a generous Mind, and a great Confidence, nothing at all doubting, but that thou ſhalt receive fit aſſiſtance for the management of all thy affairs. Know that all humane helps and advices are deceitfull and uncertain; and ſuffer thy ſelf to be governed and guided by God without any anxiety. Although things unexpected happen, whereby the whole order of thy actions and counſels, may ſeem to be quite cut off and deſtroyed; (as with Diſeaſes, with falſe Accuſations, or with other more grievous Accidents) yet be not dejected; but fortifying thy ſelf with Divine Hope, leave all to his diſpoſal: For by theſe chances, by theſe diſaſters, the Divine Wiſdom leads thee to that End, which from all Eternity he deſign'd for thee. He feels not preſent Evils, who hopes for future Goods. So much a man can, and ſo much he hath, as he Hopes and Believes.

3. *Charity*, the Form and Queen of all *Virtues*, beholds both God and the Neighbour. And ſurely God is to be beloved with thy whole Heart, with thy whole Soul, with thy whole Strength, above all that is amiable, purely for himſelf, and for his own infinite goodneſs. That thou *Art*, that thou *Liveſt*, that thou *Moveſt*, that thou *Feeleſt*, that thou *Underſtandeſt*, is the Grace and Favour of God. He Redeem'd thee from the Bondage of the Devil: he hath ennobled thy Soul with innumerable Prerogatives: he hath prepar'd for thee an eternal Life, no Merits of thine preceding. Heaven, Earth, Air, Water, and all that is in them, cry daily to thee, to render to him thy greateſt Love, who for thee created them. Why roameſt thou abroad to ſeek thy Souls good? Love that One, which is all Good. Seek that Simple Good, which is the Soveraign Good, then which nothing can be imagined greater, nothing more Lovely. 'Tis Love alone, which enables thee to repay, though not equally, a mutual return to thy Creator. But Love is not Idle, nor doth it ſeek it ſelf; It works great matters, *if it is*. No Difficulty is inacceſſible to Love. A true Lover may dye, but he cannot be conquered.

4. Nature

4. Nature hath ingraffed Love in all men, and made them ſociable: for we are all members of the great Body, call'd to the ſame Faith, to the ſame Glory. He Loves not God, who Loves not his Brother. Now, the Acts of Affection towards our Neighbours, are; to conferr Benefits upon all, to profit all, to prevent all with love and officiouſneſs. Thou art therefore to beſtow Benefits upon the needy, with a prompt and joyfull Mind; without delay, unleſs it be in the ſhamefac'dneſs of the Receiver. Let it ſuffice thee for the affording of thy remedy to ſuch as ſuffer by any ſad diſaſter, that thou knowſt their indigency. *I crave*, is a troubleſome and burdenſome word: if thou foreſtalleſt and preventeſt the deſire of thy Friend, before thou art asked, thou multiplieſt thy Guift. He had it not *gratis*, who when he had ask'd it, receiv'd it. If thou couldſt not prevent him, cut off many words of the Asker, that thou mayſt not ſeem to be entreated: and make it appear by thy promptitude in giving, that thou wouldſt have done it, though it had not been demanded. Then joyn good Words to good Deeds, and intermix no ſad thing with thy Benefit, not a ſeeming unwillingneſs, not a ſlowneſs, not an exprobation, not

finally any vain boasting. The thing it self will speak, though thou holdst thy peace; and he *who beholds in secret*, will reward thee.

5. Amongst the Acts of Christian Benevolence, Almes-deeds hold the chief place; for thereby Faith is proved, Sins are redeemed, Heaven is purchased. Take heed therefore of despising a poor man, since though himself is poor, he can make thee Rich. Thou art sold by thy Sins, redeem thy self with thy Money: Make of the instruments of Avarice, a means to obtain Mercy. A Player, provoking thee to laughter, goes away rewarded; shall Christ promising thee the Kingdom of Heaven get nothing? Thou payest Tribute to the Prince whether thou wilt or no, even although thou receivest no fruit from thy Fields; and wilt thou refuse a bit of Bread, out of what thou hast over and above, to Christ thy King? Take heed, lest sparing thy Money, thou becomest guilty of spilling thy Brothers blood. If thou hast not succour'd him, thou hast slain him. Thou thinkest how well others may live after thee; thou thinkest not how ill thy self mayst dye. 'Tis better something of thy Patrimony should be wanting to thy Heirs, then thou to thy self in thy Salvation.

vation. Look into thy Accounts: Observe, what in thy Eternal Countrey, what here thou poſſeſſeſt. Of all thy Goods and Chattels, thou wilt find that only in Death, which thou haſt ſent before thee into Heaven, by the hands of the Poor. Reproach thy Infidelity. The Enemy may invade thy Houſe, but Heaven he cannot.

CHAP. XXII.

Of Prudence. Its Neceſſity and Difficulty. The Duty of a Prudent man.

1. AS no Work can well be brought to perfection by Architects, without the Line and the Level; ſo neither by us, without Prudence. This is the Square of other Virtues, the right Rule of our Actions, the Eye of the Soul, the Art of living. That Life cannot be pleaſant, from which *Prudence* is abſent. All confeſs this Art to be of greateſt difficulty: And 'tis alſo obſcure. The Difficulty ariſes from this, that it embraces within the compaſs of its conſideration, all things as well in general as in particular. And alſo,

alſo, that there is no certain ſtate of humane things; which being alwayes variable, contingent, and depending upon divers Circumſtances, it is not for every ones Wit, to ſettle in them a certain Rule, and to joyn together and mingle ſuch things by a certain uniform temper, which are oftentimes repugnant in themſelves. Now the Obſcurity proceeds from that darkneſs, wherein the Cauſes of doing things are involv'd. The Tops indeed appear, but their Foundations lye hid. The Divine Decree of the proſperous or unſucceſsful event of things, lyes alſo concealed; ſo that few have this Virtue. Few can foreſee what in any affair is moſt expedient.

2. Uſe and Remembrance beget *Prudence.* For the ſingle things which it governs, are made known to man by Uſe and Experience. Thou wilt be ſafe, if thou giveſt credit to thy own and others experiment, and putteſt not thy ſelf upon ſuch high matters, where thou muſt tremble, and from whence thou muſt fall. But that thou mayſt prudently diſpoſe all things, thou art firſt to look into thy ſelf; then, into the affairs thou undertakeſt; next, into them for whom or with whom thou art to act. And thou

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art to take an exact eſtimate of thy ſelf, leſt thou ſeemeſt to thy ſelf more able then thou art. One fell, out of a confidence in his Eloquence; another, burthened his Patrimony with more then it could bear; a third, oppreſs'd his weak Body with a laborious Office. In the next place, thou art to weigh the things thou undertakeſt, and compare together thy own forces, and the things which are to be done. The Loads which are bigger then the Bearer, beat him down. Thou art alſo to put thy hand to ſuch things, which thou either mayſt or hopeſt to make an end of. Afterwards, a choice of the men is alſo to be made; whether they are worthy upon whom thou ſhouldſt beſtow a part of thy Life: their Manners are to be examined, leſt thou ſhouldſt hurt thy ſelf, whilſt thou ſtudieſt to profit others. Laſtly, it is to be conſidered, whether thy nature is proper to bring about theſe things, and thou art to incline that way to which the ſtrength of thy Wit carries thee. Where there is a reluctancy in Nature, the Labour comes to nothing.

3. A *Prudent* man enterprizes nothing, ſo long as his Mind is agitated with any perturbation; for a Spirit which is ſhaken and deluded with the enchantments of a depraved

depraved affection, cannot diſcern what is true and honeſt. Alſo Precipitation is a great enemy to *Prudence*, and hath drawn many into grievous and inextricable Miſchances. Therefore a Wiſe man doth nothing Raſhly, and ſubmits his own Judgment to the Counſel of others. Mens thoughts are timerous, their Providences unconſtant, the iſſue of their affairs dubious, and their experiences fallacious. There is ſafety, where are many Councels. It belongs alſo to a Prudent man, to lay the thing nakedly open, and to look acutely into it, as it is without colour and covering, which are wont to deceive the unwary. Set aſide Money, Fame, Dignity: ſearch into the thing it ſelf; inquire what it is, not what it is called. 'Tis the part of a Fool, to be cheated with images and ſhadows. Then thou art to ſpy, as from a Watch-Tower, whatſoever may fall out; leſt thou mayſt be afterwards forced to pronounce that fond word, *I did not think it*. A long Conſultation is to be adhibited, a mature judgment, and a ſubtle examination, leſt ſome bad circumſtance may vitiate the action, leſt Prudence may degenerate into Craftineſs, and leſt in ſo near a Neighbourhood of the true

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and counterfeit Good, thou mayſt not embrace Vice for Virtue. Thy Election being at laſt made, cut off all delay, and fall preſently to execute what thou haſt decreed. There's no place for lingring in good Counſel, which cannot be praiſed till 'tis performed.

CHAP. XXIII.

Of Juſtice, and of Religion. The Acts of Both. What Penance is, and wherein it conſiſts.

1. *Juſtice* the higheſt Virtue, ordained for others, not for it ſelf, transfuſes all it hath into its Neighbours, asking nothing but the uſe of it ſelf. This averts men from mutual injuries, and ſettles the whole World in peace. This is a certain tacit Convention of Nature, and the tye of humane Society, nor can there be any thing praiſe-worthy without it. A Juſt man hurts no one, he Challenges not what is anothers, he profits all, he thinks and ſpeaks well of all, he gives to every one his due, he hinders not anothers good. If he preſides, he commands juſt

juſt things, he ſuffers all to have acceſs to him, he preferrs the good of his Subjects before his own profit; he reſtrains Vices by puniſhments, he encourages the virtuous by rewards, and thus retains all in their duties. If he is an Underling, he preſerves Concord, he obeys the Laws, and the precepts of his Superiors; and reſting content with his own condition, he deſires neither Offices nor Dignities, nor thruſts himſelf into things not belonging unto him. He is Juſt for juſtice ſake, for he knows no greater reward of a Juſt action, than to be Juſt.

2. *Religion*, the moſt excellent of the Moral Virtues, looks immediately upon God, and upon his worſhip and honour. Now, the firſt Worſhip is to believe and acknowledge him; then, to render to him his own Majeſty, his own Goodneſs. 'Tis but little to know God, which the Devils do, who hate him: love is moreover exacted, conſiſting in theſe things, (which would to God they were as well accompliſh'd as known.) Thou knowſt that God is he, who preſides over the World, who preſerves Mankind, who rules all things: thou confeſſeſt him the only Powerfull, the only Good, the only Immenſe: thou expecteſt from him, as from thy Sove-

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raign Good, and thy laſt End, everlaſting Beatitude. Why then doſt thou not (as thou oughteſt) worſhip him? Why yieldeſt thou not to him the higheſt Veneration? Why doſt thou preferr a vile clod of Earth before him? Vain is thy *Religion*, unleſs thou prov'ſt it by thy doings. Wilt thou be truly *Religious? Walk before God, and be perfect.* He ſufficiently worſhips him, who imitates him. True *Religion* tyes thee to God, God to thee. Keep it untouch'd from Negligence, from Errors, from Sin. 'Tis a great Folly to preach Faith with the Tongue, Infidelity with the Manners. Men of this note were long ſince derided by the moſt famous Philoſopher amongſt the Heathens: There's nothing (ſayes he) more glorious than the Chriſtians, when they talk: nothing more wretched, when they act.

3. Penance is the repairer of the Divine Rights violation; which inclines to a Deteſtation of Sin, with an efficacious Will to ſatisfie God who is thereby offended. For this is Penance, to deteſt Sins paſt, to expiate them, to conſent no more unto them. That which pleaſed, is *paſt*: that which Reproaches, which Racks, which Damns, *remains*. What avails it to hide thy former filthineſs? No Criminal, himſelf

himſelf being his own Judge, is abſolved. Nature hath appointed a certain Tribunal in the very Mind of Man; where every one is the Accuſer, Witneſs, and Judge of his own Wickedneſs. Compell thy Senſes to be every day here preſent, to render an Accompt. Plead thy Cauſe at thy own Bar, and argue as much as thou canſt againſt thy ſelf. Spend the whole day in this ſcrutiny: and meaſure exactly all thy ſayings, all thy doings, and thy very thoughts, hiding nothing, paſſing by nothing. If thou acknowledgeſt thy impiety, God pardons it; if thou confeſſeſt it, he cures it. What matters it that no one knows thy crime, ſince thou knowſt it? Doſt fancy that 'tis better to be damn'd in ſecret, than openly to be abſolv'd? Whereſoever thou lyeſt conceal'd, thy Conſcience is with thee, thou canſt not fly from it. Thou art moſt miſerable, if thou deſpiſeſt it.

4. Life is divided into three Times, what *is*, what *was*, and what is *to come*. The *preſent* is momentary, ending before 'tis come: the *future* is not yet: but the *paſt* dayes will be all preſent when thou commandeſt, and will permit themſelves to be look'd into as oft as thou pleaſeſt. Fear not thy Memory, nor be aſham'd to retort it back upon what is paſt, and to upbraid

braid thy ſelf with thy own Errors. By how much more frequently thou ſhalt do it, by ſo much the ſooner thou wilt be amended. Take Revenge upon thy ſelf; and do not again admit, what it grieveth thee to have committed. Many men being delivered from Shipwreck, bid for evermore adieu both to Sea and Ship, and honour Gods benefit by the perpetual memory of the danger. I deſire thou alſo mayſt have this good Solicitude, not to adventure to try again, what thou haſt once dreaded. Thou haſt eſcaped a very great danger, do not expoſe thy ſelf any more to it. God hath ſpared as oft as thou haſt ſinned: take heed then groweſt not therefore worſe, becauſe God is ſo good. If thou ſometimes thinkeſt what thou art to do; why not rather what thou haſt done? For the Councel of the future, is taken from the paſt. Many would come to Wiſdom, did they not think they were come already. Unleſs thou daily amendeſt, thou wilt daily grow worſe.

CHAP. XXIV.

Of Piety and Obſervance. Obedience is commended, and alſo Gratitude. How a Benefit is to be Received and Repayed.

1. NO force of Words can expreſs, how laudable a thing it is, when a man can ſay, I have yielded to my Parents, and alwayes obey'd them; I have ever ſubmitted to their Command, whether eaſie or harſh: I have behav'd my ſelf towards my Country, as beſeem'd a faithfull Citizen: I have never ceas'd to do good to my Brethren and Kinred: I have endeavour'd to out-vie all men in Benefits. Theſe ſurely are the Offices of Piety, by which we give due reſpect to our Country, Parents, Brethren, and Friends. And what Piety performs to them, Obſervance performs towards Prelates, Princes, Maſters, and others who any way excell us in Dignity, Wiſdom, Age, Religion, and Sanctity. To ſuch, we are wont to ariſe, to bare the Head, to give way, to fall down at their knees, to kiſs their hands or garments, to ſhew all ſort of Honour, according to each Coun-

Countries cuſtom. Now, thou wilt perform all theſe External Ceremonies with an open and reverend Mind, if there precedes in thy Underſtanding a high eſteem of their quality. For from hence there will ſpring up in thy Will a certain awfull Fear, which will incline thee to avoid an over-great familiarity with them, and make thee as it were to leap back from their Greatneſs, to thy own Littleneſs. *All power is from God.* Whatſoever honour thou giveſt to thy Betters, will be within their due, if in them thou conſidereſt God.

2. As our Calamity ſprung from the Diſobedience of our firſt Parent; ſo we are reduced to Felicity by the Obedience of Gods Son, if we alſo render our ſelves Obedient. *Obedience* is the perfection of all things, and a moſt firm connexion of them to their beginning: for by an admirable Circle it draws all things to and fro, from God into God. Chriſt commended this Virtue above the reſt, who leſt he ſhould loſe it, loſt his Life. This is ſaid to *be better than Sacrifice*, becauſe by it we offer up the Sacrifice of our own proper Will. The Edict of a Superior, is to be receiv'd as a Voice ſent from Heaven; without enquiring the Cauſe or Motive of the Command. He knows not how to *Judge*, who hath perfect-

ly learn'd to *Obey*. Let the Superior warn me, let the Law command me what I am to do; I diſpute not; I excuſe not, but I ſimply and ſpeedily Obey: being prepared to execute all things, whether eaſie or hard, with a like chearfulneſs and promptitude. There's but one thing in which thou mayſt be refractory and ſtubborn, to wit, If any one withdraws thee from Good, and forces thee to infringe Gods Law. All other commands, thou art conſtantly and without contradiction to put in execution.

3. *Gratitude*, looks upon a Debt which is due for a receiv'd Benefit. And ſurely nothing is to be more regarded, than the eſteem of a Benefit, if not from the greatneſs of the thing, at leaſt from the beſtowers Mind and Affection. Then a continual Mindfulneſs of the good turn is neceſſary. He cannot return thanks, who remembers not the courteſie; and he who remembers it, even then pays it. This requires not riches, not induſtry, not felicity; every one hath it in a readineſs. Howſoever abilities may be wanting, yet a Will cannot, wherewith thou mayſt repay even Kings themſelves. When thou receiveſt a Benefit from any one, receive it joyfully, and profeſs thy joy, that it may be manifeſt to the Donor, and that ſo he may reap the fruit

of

of his Gift. 'Tis a juſt cauſe of Joy, to ſee a Friend joyfull, a more juſt to have made him ſo. Who ſo receives a Benefit gratefully, willingly, graciouſly, hath paid the firſt penſion for it. He never had a Will to be gratefull, who caſt the Benefit ſo far from him, as that it was out of his ſight. He who extolls it, who profeſſes himſelf unable to render thanks, hath already rendred them. He who receives it diſdainfully and negligently, ſeems to ſet a ſmall value upon it. He who ſcarcely makes ſhew to be ſenſible of it, hardly moves his lips, is more ungratefull, than if he held his peace. A good man, when he receives a Benefit, thinks preſently of reſtoring it. For what is ſo contrary to ones duty, as not to reſtore what one hath received? Nor is the Reſtitution to be made in an equal meaſure, but in a larger; as the Earth renders the received Seed with a more plentifull Harveſt. Yet beware thou makeſt not an overſpeedy return of thy Gratitude. Some, when any ſmall Token is ſent them, unſeaſonably return another; thereby teſtifying they are nothing indebted. This is a kind of rejecting the Gift, when thou ſuddenly blotteſt out its memory by another Gift.

CHAP. XXV.

Of Truth, and the Uſe of it. Simplicity is praiſed. Acts of Fidelity.

1. LEt Truth be found in all thy diſcourſes, geſtures, writings, and other external Signs. A Lying lip, doth not become a Chriſtian man. 'Tis a Womaniſh and baſe Vice, to ſhut up one thing in the Breaſt, and utter another with the Mouth. A generous man tells things ſimply as they are, without exaggerations, without amplifications; he deceives not, diſſembles not, and avoids all idle circumſtances and coverings of words. Simple Truth loves ſimple words. It deſires to be ſeen naked, becauſe 'tis Innocent. But he who lies or deceives, obſcures the matter with a double meaning, that it may remain concealed. He who ſpeaks ill, as well as he who doth ill, hates the Light. Beware therefore that thy Speech be not as thy Cloathing is, one for the City, another for the Campaigne, that there be not an oſtentation of Truth in thy Tongue, an occultation of it in thy Heart. Nature hath a horror againſt this Vice.

Vice. Look upon Children, not yet arriv'd at the use of Reason: They object a Lie to their Play-mates, amongst their first approaches; and although out of a certain levity they admit them, yet by an inborn rectitude of judgment, they condemn them. In which, we are to admire Gods Providence, in inserting such Virtues in the Mind, without which humane life and society cannot subsist. Now a Lie, is of all Vices most pernicious to mans life. For if thou abominatest all falshood of speech, as a thing unworthy an heroick mind; why feareſt thou not to be thy self a *Lie*, and to live a *Lie*? 'Tis a great matter to act One Man.

2. *Simplicity*, a Virtue little known to men, is of so great dignity, that God himself is greatly delighted therewith: for *With the Simple is his communication.* He being most *Simple* and Entire, will have the Souls to be *Simple* which come to him. Now, he is *Simple*, who is not divided into various things; who without duplicity and hypocrisie, shews himself such a one exteriourly, as interiourly he is; who candidly and sincerely acknowledges his own defects, when occasion is offered; who is a Child in malice, and detests all Political manner of proceeding; who (not exclu-

ding the circumſpection of Prudence) conceives all to be ſincere, and ſuſpects no evil of any one: who refuſes not to ſeem to be a Fool amongſt Men, that he may be Wiſe in the ſight of God: who preſerving himſelf free from all multiplicity, performs all things with a *Simple* intention to pleaſe God. Why (O unhappy Craftineſs!) art thou *troubled about many things? One thing is neceſſary*, that is, to get to him who is one, and moſt *Simple*. Thou wilt never arrive at the Mark, if thou marcheſt in a double Path-way.

3. *Fidelity* is to be embraced amongſt the greateſt and chiefeſt goods of Mankind: For take this away, and thou tak'ſt away the uſe of Commerce, Friendſhips are diſſolved, Covenants are broken, the whole Commonwealth is confounded. Yet this alſo is a rare Virtue, and almoſt unknown to the world. So many Witneſſes adhibited to Contracts, ſo many ſtrengthning of Bargains, ſo many cautious Conditions; do every where accuſe mans Perfidiouſneſs: Yet all this induſtrious warineſs can hardly ſuffice, to make the Contracts firm and indiſputable. So ſordid are many Men, that *Gain* is to them more ſacred than *Fidelity*. O Confeſſion of publick fraud and wickedneſs, diſgraceſull to Mankind! We *give*

credit

credit to no one without a Witneſs, without a Surety; and we conceive Faith will be more ſafely kept in written Inſtruments, than in the Chappel of mans Heart. But a Faithfull perſon conſtantly performs whatſoever he promiſed; carefully conceals whatſoever is committed to his ſecrecy; keeps his pledg'd Faith even to Enemies, and preferrs it before Kingdoms, and Life it ſelf. He indeed promiſes ſlowly, becauſe he knows that ſpeedy Repentance waits upon haſty Promiſes: but if he hath once paſs'd his Promiſe, he fails not, he violates it not, unleſs the ſtate of Affairs chance to be changed, or that he may fall into the danger of Sin by his performance. That Promiſe obliges no man, which cannot be fulfill'd without wickedneſs.

CHAP.

CHAP. XXVI.

Of Friendſhip. With what Offices it is to be entertained. Certain Precepts appertaining to mutual Converſation.

1. NOthing is more neceſſary to mans life, than *Friendſhip*, nothing more commodious, nothing more pleaſant. *Friendſhip*, is a mutual Benevolence, of two perſons, founded in Virtue, and joyned to a communication of Goods. How great a Good is this, where Breaſts are prepared into which every ſecret may ſafely deſcend, whoſe Conſcience thou feareſt leſs than thy own, whoſe Company eaſes thy Solitude, whoſe Counſels ſtrengthen thy Reſolutions, whoſe Chearfulneſs diſperſes thy Sadneſs, whoſe very Preſence delights and glads thy Heart? What is ſweeter, than to have a man to whom thou feareſt not to confeſs what thou haſt committed, whom to meet withall may be part of thy Cure? Certain diminutive Animals, when they bite are not felt, ſo ſlender and couzening is their force; yet the enſuing ſwelling ſhews the morſure: The ſame will befall

befall thee in the Converſation of a good Friend; thou wilt not feel how and when he profits thee, thou wilt find he hath profited thee. But there can be no true *Friendſhip*, unleſs there intervenes a Reciprocal Love: To love is more principal than to be beloved; and therefore Benevolence is eſtabliſhed for the Foundation, Return of Love for the Concomitant. That alſo is true *Friendſhip*, and coupled with the Glew of Chriſt, which is not grounded upon any private intereſt and profit, not upon the ſole corporal preſence, not upon lying obſequiouſneſs, not upon deceitful flattery; but which is contracted in the fear of God, and to improve our ſelves in the ſtudy of Divine Learning. There can be no ſolid *Friendſhip* in Evil.

2. Great caution is to be uſed in chuſing a *Friend*: according to that common ſaying, Many Buſhels of Salt muſt be eaten together, to make *Friendſhip* compleat. But *four qualities* are chiefly requiſite to him, with whom thou deſireſt to joyn in *Friendſhip*. *Faith*, that moſt difficult thing, the bare ſhadow whereof is now only found upon Earth, that thou mayſt ſafely commit to him thy ſelf and thy concerns. *Intention*, that *Friendſhip* may have an

honeſt

honeſt end, and that ſo divine a thing may not degenerate into filthineſs. *Diſcretion*, that thou mayſt know what thou art to perform, and what to expect. *Patience*, that thy Mind may be prepared to ſuffer for thy Friend all occurring Adverſities. When thou haſt experienc'd him to be thus qualified, thou art moreover to ſearch in what manner he hath uſed his former Friends. For thou mayſt hope, he will be ſuch a one to thee, as he hath prov'd himſelf to have been to others. A faithfull Friend is a living Treaſure, to be with great care preſerved, and with great grief, if he periſhes, to be lamented. Happy art thou, if thou haſt met with ſuch a one, who loves thee, not thy Riches, not thy Table, not thy Wit; who will correct thee when thou erreſt, raiſe thee when thou falleſt, warn thee as thou runneſt. Thou wilt not find one like him, under the large Canopy of Heaven: There are many who are called Friends, but very few who truly are ſo. No one loves another *gratis*. Who ſo hath regard to himſelf, who ſo propoſes external things for his end, can be no true Friend. He will ſo long love thee, as he ſhall find thee beneficial to him. The Table being taken away, he will fail thee, and will end as he began. *True Friendſhip*, for the moſt

part,

part, is there wanting, where 'tis believed moſt to abound.

3. As a Phyſician being to Cure his dearly beloved Patient, ſpares neither the Iron nor the Fire: ſo art thou to carry thy ſelf towards thy Friend, ſtanding in need of Correction, freely, boldly, conſtantly, neglecting nothing, diſſembling nothing. 'Tis a damnable Obſequiouſneſs, by which Vices are cheriſhed. But let thy Admonition be ſecret, let it be accompanied with all manner of ſweetneſs, let it be free from all bitterneſs of expreſſions. Deliberate long, whether thou art to admit any one into thy Friendſhip: when 'tis reſolv'd upon, receive him with thy whole Heart, and talk with him as freely as with thy ſelf. Thou oughteſt ſurely to lead ſuch a Life, as to commit nothing to thy ſelf, which thou mayſt not commit to thy Enemy: But becauſe ſome things intervene which cuſtom hath made ſecrets, caſt all ſuch cares, all ſuch thoughts into thy Friends boſom. Some, tell ſuch things as are to be intruſted only with Friends, to all they meet; and thruſt that which afflicts them into every ones Ears: Others are apprehenſive of their neareſt Friends Conſcience, and ſuppreſs within their own breaſts all their ſecrets; ſo wary, that if it might be, they would not believe

believe themſelves. Both is a Vice, to believe *All*, and to believe *None*: but the one is more honeſt, the other more ſecure. Now if thou deſireſt to talk with all men without danger, thou ſhalt eaſily compaſs it; Not by hiding what thou haſt done, but by doing nothing which thou deſireſt ſhould be hidden.

4. *Affability*, is nearly allied to *Friendſhip*, which moderates humane nature. In this, *Modeſty* is to be obſerved, and ſilence. It becomes a Prudent man to hear *many* things, but to ſpeak *few*. 'Tis Vicious to deſire rather to be known, than to know; to be known to others, rather than to know others; to ſpread abroad unprofitably ones own wares, rather than to buy other mens. Thou art to accuſtom thy ſelf to the incompos'd words and manners of them with whom thou liveſt; and becauſe many men ſpeak many things which are falſe, fooliſh, childiſh, and impertinent to the matter; theſe thou art prudently to diſſemble. 'Tis an argument of an abject and effeminate Spirit, to be willing to converſe only with ſuch as give way, applaud, and flatter. Speak ſparingly of thy ſelf, and of thy own affairs; ſtick not pertinaciouſly to thy own opinion, and abſtain from lofty words, which may ſavour of Authority

and

and Mastery. When thou meeteſt with any thing which is againſt *Decorum*, interrogate thy ſelf whether thou art guilty of any ſuch Vice. Pick always ſomthing for thy own profit, out of all thou ſeeſt and heareſt. It fares well with thee, if by another crime thou correcteſt thy own.

5. When theres occurs any unuſual, unexpected, exotick thing, which is contrary to thy Countryes cuſtom; do not preſently apprehend it: for 'tis the ſign of a light mind, to wonder at and deride ſtrange things, and to be a ſlave to ones own ways. Things are to be eſteemed as they are, not as they ſeem. The Vulgar judge all things by their newneſs, artifice, rarity, difficulty, report, and outward pomp and appearance: A wiſman, looks upon the intrinſick value and goodneſs of the thing, and ſlights all ſuch things as the frantick multitude admires. Whatſoever ſhall happen, 'tis in thy power to make thy profit of it. Do not thou therefore ſtraiten thy ſelf, and limit thy incom. 'Tis lawful for thee to put on a Vizard, and to imitate the Actors of a Fable: they when they Weep, do not Grieve; when they Purchaſe, do not Poſſeſs; they command without power, reprove without revenge, chide without anger; for they Act the life of another

nother man: Would to God thou alſo wouldſt ſo behave thy ſelf in thy ſociety with others, without affection and propriety. The World is a great Theatre, in which are as many Actors as men. Let it be thy care, as near as thou canſt, to be a Spectator, not an Actor of the Fable. They who exhibite the Play upon the Stage, take pains: they who behold it, laugh and are delighted.

CHAP. XXVII.

Of Liberality. What it is, and how to be exerciſed. Wherein it differs from Magnificency.

1. I Call not him *Liberal*, who is angry at his Money; who neither knows to give nor to keep; who beſtows not, but throws away. He is *Liberal*, who gives rightly, and rationally, and according to the meaſure of his Means, beſtows as much as is convenient, when and to whom it is proper, regarding not his own but anothers good and profit. *Liberalety* is a virtue diſtributing benefits, exerciſed in the beſtowing and acceptation of Moneys; but beſtowing

ſtowing and acceptation of Moneys; but beſtowing is principally intended, becauſe *'tis better to give than receive.* Now, the Will ſuffices, when the Faculty to give is wanting: yea, this is chiefly conſidered, that thou not only doſt good, but that thou haſt a Will to do it. No one gives thanks to the Rivers or Sea, for ſuffering the Ships to ſwim upon them: nor to the Trees, for producing Fruits; nor to the Wind, for affording a proſperous Gale: for although all theſe are Benefits, yet the Will of benefiting is wanting to them. Moreover, that which is to be given to any one, receives its value from the ſpeedineſs of the performance. Some there are, who beſtowing their Gift, corrupt all the grace of it, by turning away their face, by wrinkling their forehead, by deferring it to a future day. Thus they tire their Friend with delay, they torment him with expectation: and whereas it is the property of a willing *Giver*, to *give* quickly, he who did it not till after a long time, did it not with a willing mind. All Bounty makes haſt, and the Gift is gratefull which meets us.

2. No one can lead a happy life, who looks only on himſelf, who converts all things to his own Commodity. Thou muſt live to another, if thou deſireſt to live to

thy ſelf. Why ſpareſt thou as it were thy own? Thou art a Factor. All thou keepeſt in thy Iron Coffers, the things ſuck'd from the blood of others which thou defendeſt, are none of thine. They were depoſited with thee, and now they belong to another Lord. Either an Enemy, or a Succeſſor of an hoſtile mind, will invade them. Doſt thou ask how thou mayſt make them thy own? By giving them. What is the thing wherein thou fancieſt thy ſelf Rich? A Houſe, Money, Land: If thou giv'ſt it to thy Neighbour, 'twill be a Benefit, 'twill be a Virtue, which will remain with thee for ever. Then Money is precious, when by the uſe of giving, it ceaſes to be poſſeſſed.

3. Becauſe great things cannot be done with ſmall charges; as *Liberality* governs moderate expences, ſo Magnificence rules the great and ſumptuous layings out. Theſe two Virtues, in the reſt alike, differ in this; that the former appears in little things, the other only in great and excellent. He who hath a mean fortune, may be *Liberal*; but he only can be praiſed for Magnificence, whoſe wealth is conſiderable. Magnificence is properly ſeen in the admirableneſs of the work. For if any one beſtows a high-priz'd Jewel to the uſe of Gods Servants;

he

he is to be esteemed rather exceedingly *Liberal*, than Magnificent: but if with the price of that Jewel he builds a Chappel, a Church, or some other gorgeous and wonderfull monument or work, he will be called Magnificent. Now, by the name of Works upon which great Costs may be imployed, those are understood which appertain to the Worship of God, to the Profit of the people, to the Publick joy, and to the honourable performance of certain Offices of Man. In these a *Decorum* is to be observ'd, both in respect of the Worker, and also of the Faculties. He is not Magnificent, who profuses more than he possesses; who runs himself and his Relations into Debt, that he may obtain the praise of Magnificence. He is truly *Liberal* and Magnificent, who withdraws from himself what he gives and spends.

CHAP. XXVIII.

Of Fortitude. Its Offices. That Death is to be contemned by a Valiant man.

1. THe Minds of men are ſoft, and Nature is weak, which therefore muſt be arm'd with *Fortitude*, leſt terrified with dangers we ſhould recede from Honeſty. *Fortitude* hath a double Office; one, and the chief, to endure Labours and Dangers: the other, to ſet upon them when 'tis fitting. A Valiant man thruſts not himſelf raſhly into Evils, but when they come, he conſtantly ſuffers them: he deſires not dreadfull things, but he deſpiſes them: he's there lifted high, where others are depreſſed: there he ſtands up, where others lye down: no diſgrace, no repulſe, no exile, no injury daunts him: not a Priſon, not Torments, not Death it ſelf terrifies him: he daſhes againſt his greatneſs all ſorrow, all ſickneſs, all trouble: he permits not himſelf to be wreſted from what is right, by any Threats, or Entreaties: he loſes not his Courage, although many obſtacles impede his well begun enterprizes: he faints not

not under the burthen, nor ſtruggles with the Office he hath once undertaken, but perſiſts till he hath perfected it: he ſtands upright, under any weight: no Force, no Power, no Terror makes him leſs: he neither throws down his Virtue, nor hides it, when Dangers on all ſides ſurround him. He evermore conſiders whither he goes, not what he endures.

2. As one ſailing with a proſperous Gale, furniſhes himſelf with ſeveral helps wherewith to entertain the Tempeſt: ſo it will behove thee, whilſt Fortune is favourable, to ſeek ſafeguards to ſhelter thee againſt its future frowardneſs. Feign to thy ſelf, that whatſoever ſiniſter chance can happen, is already faln upon thee, Shipwreck, Baniſhment, Wounds, Torments, Diſeaſes, Diſgraces, Contempt; and behave thy ſelf in ſuch ſort, as if thou wert now in the very midſt of theſe miſeries; that exerciſed by this *Preludium*, thou mayſt ſay in any future event, I have had theſe things already in my mind, I have foreſeen them, and have deſpiſed them. 'Tis decreed from Eternity what thou ſhalt rejoyce at, for what thou ſhalt weep: and although each mans Life ſeems to be diſtinguiſhed with great variety; all comes to one ſum: We receiv'd periſhable things, our ſelves being to periſh.

Why art thou Angry? At what complainest thou? Although all things perish, nothing of thine perishes: 'Tis better to give what God demands back, than to be forc'd to pay it. *Epicurus* himself professes, that a Wise man may be happy even in his Torments: Were he in the Belly of *Phalaris*'s Bull, sayes he, he will say, How pleasant is this? How little doth it concern me? Surely a great word, but not incredible to us, who have extant amongst us so many examples of Martyrs, whose Constancy in their torments, whose Alacrity in their fiery tryals was so great, that they seem'd to have no feeling of their sufferings. *To him who loves God, all Punishments are Pleasures.*

3. The excellency of *Fortitude*, appears no where more illustriously, than in the danger of *Death*. 'Tis a difficult thing to perswade the Mind to a contempt of Life, with which most men are so enamoured, that they esteem nothing more happy, nothing more precious: But if thou art Wise, as thou oughtst to be, thou wilt cease to account *Death* amongst Evils, which surely is the end of Evils, and the beginning of Life. Thou art therefore to go forth with a willing mind, being to return again. *Death* hath no invincible Necessity: so that to

fear

fear it, is the part of a Mad-man: for things which are doubtfull, are dreaded; but things which are assured, are expected. Consider that Children, and people faln from their Wits, fear not *Death*: 'Tis a pittifull thing, that Reason should not afford thee so much security, as Foolishness gives them. *Life* was given thee, with the exception of *Death*: He would not have Liv'd, who will not Dye.

4. Nature hath gratified us, in that it hath granted us for a certain time the use of its Objects to be look'd upon: that time being now expired, we must depart. What Wise man, at his last gasp, if his Life were again given him, would be willing to re-enter the Prison of his Mothers womb, to resume the follies of Infancy, the fears of Childhood, the dangers of Youth, the cares of Virility, the labours of Old-age? No one hath liv'd so happily, as that it would please him to be born again. Observe therefore whither thou goest, and from what thou departest: The cause of thy fear, is the emptiness of good works, which thou beginnest to desire at the end of thy life: otherwise thou would'st not tremble, standing upon the threshold of Eternal Felicity. It were a punishment for a just man to be born, unless *Death* followed.

5. No one receiv'd *Death* cheerfully, but he who for a long time before dispos'd himself for it. Render it familiar to thee by freequent reflections, that when it comes thou may'st with alacrity entertain it. Not the Days, not the Years, make thee to have liv'd long enough; but a Mind glad to go forth, and to fly back to its beginning. *He hath liv'd long, who dyes well. He dyes well, who hath liv'd well.* Wilt thou prepare for thy self a peaceable *Death*: Accustom thy self to despise all things. He cannot fear *Death*, who hath already depriv'd himself of more then *Death* can bereave him. Wilt thou make thy life pleasant? Cast off all solicitude concerning it: Stand prepared for any kind of *Death*; let it be to thee indifferent whether a Sword or a Feaver cuts off thy Life: and so dispose it, that thou mayst daily say, I have *Lived*. He *Lives* securely, and *Dyes* chearfully, who every day carries himself out to his *burial*, to whom it is granted when his *Life* is ended. *Thou canst not Live well, unless thou Diest daily.*

CHAP.

CHAP. XXIX.

Of Magnanimity. The Deſcription of a Magnanimous Man.

1. *Magnanimity* ſounds ſome great thing in its very name; 'tis a high Virtue, whoſe ſtrongeſt force tends evermore to great matters. Without this, all the endeavours of the other Virtues fall down to nothing: For ſince in practiſing them, many difficulties occur, the mind is to be erected, and emboldned to proceed againſt them; nor ought it to deſiſt, till having broken through all interpoſed obſtacles, it generouſly gets the poſſeſſion of the propoſed Good. This *Magnanimity* performs, which evermore inclines man to high and heroick actions, and ſupported by Gods Aſſiſtance, ſecurely and promptly ſets upon all ſorts of difficulties. Somthing is to be attempted, if thou wilt be any thing. A great matter cannot be atchieved with little labour, Man is a great thing, when he is truly a Man.

2. A *great mind* aſpires always to *great things*;

things; and contemns all those things as little, which the Vulgar look on as greatest. He performs works which deserve high honor; but as for the honor it self, he neither seeks it when 'tis deny'd, nor, scorns it when 'tis offred, unless Gods honour and Obedience otherwise require. He doth nothing for Ostentation, all for Conscience; and expects the reward of his well done action not from the Peoples applause, but from the deed it self. He stands always aloft, eminent, invincible, like to himself in all accidents and occasions: nor doth he thrust himself into higher places, content with his own Greatness. He's above all, being the Lord of all; and therefore he submits himself to no one; He craves *nothing*, because out of himself he wants *nothing*. There's nothing that can terrifie him, or make him crouch. He puts himself forward, and is willing to be look'd on, not out of Vanity, but in consideration of the degree in which he lives, and of the Guifts of God wherewith he is endowed. Yet with all these things his profound Humility stands unshaken before God, because he renders back to him all the Good, all the glory, as certainly knowing that he of himself hath *nothing*, can do *nothing*, is *nothing*. This

is

is to know the ends of Virtue, to have an humble eſteem of ones ſelf and of ones own proceedings; and yet with modeſty to admit the Honours done unto them. *Glory is to follow, not to be affected.*

3. He receives into his open Breaſt all the Darts of oppoſition without reluctancy, that he may get up to the higheſt eminency of Virtue. With men of mean and low condition, he converſes with modeſty and moderation: before Princes and Rich people, he neither falls down nor Flatters; nor doth he permit his own liberty to be oppreſſed by their Power. Such things as deſerve hatred or love, he openly hates, openly loves; and ſuch things as ought plainly to be ſaid or done he freely ſpeaks and acts, becauſe he neither Fears nor hopes for any thing. He does the ſame as other men, but not in the ſame manner; and therefore he diſſembles amongſt the Vulgar people, and doth not eaſily intermix himſelf with them. He remembers no Injuries; and in thoſe which muſt neceſſarily be endured, he is neither a Complainer, nor an Entreater. He praiſes few, nor doth he deſire praiſe, but to do things praiſe-worthy. He lives not at the beck of another man, unleſs it be of

his

his Friend and of his Superior; nor is he apt to admire things, because nothing seems to him Great or New. In every Accident he being safe in himself, is moved with no events of things. He hath a slow motion, a grave voice, and a constant and sober speech: for he makes no haste who looks after few things; and he contends not vehemently, who is content with himself.

CHAP.

CHAP. XXX.

Of Patience. The Occasions and Effects of it. The signs of perfect Patience. An Admonition and Instruction to Endure all Adversity. The Necessity of Perseverance.

1. *Patience* is a Virtue, whereby we suffer the *Evils* of this world with an equal and indifferent Mind. And because these *Evils* are many, it hath many Names, according to the variety of the Evils which it is to sustain. It is properly named *Patience*, when it Valiantly receives Injuries: *Equanimity*, when it is employ'd in bearing the loss of External Goods: *Longanimity*, when it fortifies the breast against the delay of the thing which is expected: *Constancy*, when it arms the Will to endure all other Evils whatsoever, our own or our Neighbours, private or publick. There's no Virtue which hath more frequent occasions to be exercised. For so many Troops of *Evils* rush in upon us, so many Adversaries besiege us, that Mans life is rightly said to be *a Warfare*

upon

upon Earth. There ſcarcely ſlides by us any moment, in which we are not to fight ſtoutly. Where outward Enemies are wanting, every one is to himſelf ſufficiently troubleſom. From our ſelves and in our ſelves ſpring up ſuch things, as will both afflict and exerciſe us. From Weeping we begin our lives, unskill'd in all things but Tears. This we firſt learn, to this we apply our ſelves even till Death. *Many* are found, who have not *laugh'd*; *None*, who never *Wept*. *Patience* therefore is neceſſary, to arm the breaſt, to ſtrengthen the Spirit, to perfect Virtues. No one can tell what he is worth, till he is tryed by Tribulations. *He is not Prudent, who is not Patient.*

2. It goes ill with that man, who never had the experience of adverſe Fortune. Phyſitians ſay, there's nothing more to be feared than an over healthy conſtitution of body: and a too quiet Calm is ſuſpected by Marriners. If Calamity ſcourges and tares thee, 'tis not a Cruelty but a Combat. Unleſs thou *Fighteſt*, thou wilt not *Conquer*: unleſs thou *Conquereſt* thou wilt not *Triumph*. Now, *If Chriſt was to ſuffer, and ſo to enter into his Glory*: Wilt thou preſume to be made partaker of anothers *felicity* without any *Tribulation*.

Thou

Thou erreſt moſt groſly, if thou feigneſt to thy ſelf any other way to go to Heaven. The Sacraments of Virtue are theſe, to *do good* and to *ſuffer Evil*. The ſignes of thy having already obtain'd *Patience*, are, to bear contentedly other mens Evils; Not to murmur at Gods Chaſtiſements; Not to ſhun the Converſation of them who bring afflictions upon thee, Amongſt contempts to keep thy ſelf from Hatred; To aſcribe to the Divine will whatſoever afflicts thee; To be ſilent in Evils; to love them who bring Evils upon thee; to complain to God alone of the Injuries thou endureſt, and to offer thy ſelf to him, as one prepared to ſuffer all Miſeries with joy and thankſgiving. Finally he is acknowledged to be truly patient, who is not angry at his Neighbours imperfections.

3. In the loſs of External Goods, 'tis a great Comfort to reflect upon their unfaithfull condition. Whatſoever thou poſſeſſeſt, whatſoever thou loveſt, retains a natural fleetingneſs: it is with thee, but it is not thine. Do not mock thy ſelf with a deſire of an imaginary ſtability. Nothing is firm to an infirm perſon; nothing is eternal to a frail Creature, beſides *Virtue*: This is the one immortal thing which belongs to mortals; the reſt bring their Deaths along with them.

them. Put therefore all thou haſt in ſuch a place, as that there may be a great diſtance between them and thee. Nothing is taken from a Good man, becauſe he poſſeſſes nothing as his own. Why lamenteſt thou the loſs of a little Money, the burial of a Son, the burning of a Houſe: but at the loſs of Modeſty, of Fortitude, of Virtue, thou weepeſt not? *Thoſe* things are neither Good, nor Thine: but *theſe* are both good, and thy own. If thou grieveſt, when thou loſeſt *them*, thou ſhew'ſt thy ſelf worthy of the loſs. Thou wouldſt conceive thy ſelf to have loſt nothing, if thou loved'ſt nothing inordinately. External things trouble not a Wiſe Man; becauſe they touch him not.

4. When thou enterpriſeſt any Work, conſider all its adjuncts; thou wilt find many things which may trouble thy Mind, if not foreſeen. Thou Calleſt a Boy? He perchance is not ready at hand, or doth not what thou deſireſt. Thou go'ſt to give a viſit to ſome one? It may be he is cloſe ſhut up, the Dores are made faſt againſt thee, he within neglects thee. Foreſee theſe accidents and all will fall out proſperouſly. He, this day refuſed to admit me, whereas he admitted others; He ſhew'd an averſion from my diſcourſe: He

placed

placed me in the loweſt ſeat: Theſe are the complaints of a ſickly mind. He obſerves no ſuch things, who is not affected to them, who knows all ſuch things are the Tributes of this Life. 'Tis beſt to endure, what thou canſt not amend. If thou art offended at the Malice or Impudence of any one; think whether 'tis a likely matter that there ſhould be no impious or impudent perſons in the World. But if this cannot be imagined, what new thing hath now hapned, if a bad man after his manner doth amiſs? See whether thou thy ſelf art not rather to be reprehended, who fore-ſaweſt not that he would thus offend. The World was ever conſtant to it ſelf; there are Vices where are Men.

5. When thou art afflicted, attend not to what thou ſuffereſt, but to what thou haſt done. If thou wilt ſpeak truth to thy ſelf, thou wilt confeſs thou art worthy of more ſevere puniſhments. 'Tis God, from whom all things come. He chaſtiſes thee, that he may cure thee, that he may exerciſe thee, that he may harden thee and prepare thee for himſelf. He reſerves them for future pains, whom he ſeems now to in-

dulge. From whence can I discern what courage thou hast against *Poverty*, if thou flowest with *Riches*? How can I come to know thy constancy against disgraces and the peoples hatred, if thou art grown old amidst their Applauses? I have heard thee giving Comfort to others in their tribulations; I desire to hear thee comforting thy self, and commanding thy self not to be grieved. If thou givest both Thanks and a Reward to thy Physician, burning and cutting thy Members; why dost thou not acquiesce to the *Medicine* which God administers? 'Tis a madness to think those are *Dammages*, which are *Remedies*. If *Poverty*, if *Sickness*, and the rest which thou callest *Evils*, could contend in words with thee; they would insult over thee, and say: Why, O Man, art thou so much against me? Art thou through my fault depriv'd of any good? of *Prudence*, of *Justice*, of *Fortitude*? Mayst thou not with me enjoy a chearfull mind? Those things will be good which thou fancicst are Evil, if thou wilt courageously shew thy self to be above them. *'Tis a great Evil, not to be able to endure Evil.*

6. In other mens Cases, thou mayst some-

ſometimes diſſemble thy Conſtancy, but never in thy own. Let thy Tears accompany the afflicted weepers, not for the Tears ſake. Deſcend and ſtoop down to the afflicted, that thou mayſt raiſe them up. No one can lift him up who lies on the ground, unleſs he bows low to his aſſiſtance. But becauſe all things have a double handle, the one tollerable, the other intollerable; if any one hath done thee an Injury, take not thy hold on that part, in which the Injury is done, for this is the handle in which he cannot be endur'd: but conſider him as redeemed with the ſame Blood of Chriſt, and called to the ſame Glory? So thou wilt lay hold on him on the ſide in which he is tollerable. And becauſe *Friendſhip* hath a very ſmall voice in giving free Reprehenſions, alwayes endeavour to hear Truth from thy Adverſary. He being perpetually watchfull, prys into thy actions; and thy miſcarriages will more eaſily deceive thy ſelf than him. He will traduce thee to thy Neighbours, and in the Streets, and being incens'd againſt thee, will lay open the diſeaſe of thy Mind, which thou either concealeſt or neglecteſt. Strive to make thy profit from him: He more attentively

watches over himſelf, who knows he hath an Adverſary alwayes ready to cenſure him.

7. *Perſeverance* is the Crown and Conſummation of all *Virtues*. A *Reward* is *promiſed* to *Beginners*, but it is *given* to *Perſeverers*. Wherefore before all things take care of this, that thou be conſtant to thy ſelf. Nothing which is in its paſſage, is ſo profitable. Thou ſlideſt back again, if thou ſtriveſt not to go onward: and if thou beginneſt to ſtand, thou ſinkeſt down. Appoint what thou wilt, and perſevere in it till thy end. 'Tis the property of an unconſtant Mind, to aſſume daily new Exerciſes, to ſeek oftentimes new dwellings. It doth not behove thee to be in another place, but to be another Man. The Tree which is often tranſplanted, dwindles away at laſt: and the frequent change of Remedies, hinders the Health. If the Apoſtle, the Veſſel of Election, not looking upon what he had already done, but what he ought to do, judg'd that he had in no ſort comprehended: what wilt thou do, who mayſt wiſh that in thy End, thou mightſt be compar'd to his Beginning? The deſire of Learning cannot be ſatisfied, the love of Riches is inſatiable, the thirſt after Honours

nours is not to be quenched. Things which are ſhortly to have an end, are ſought after without End: and if thou haſt had only a light taſt of the Divine Wiſdom, wilt thou imagine thy ſelf preſently full? He invites thee to perfection after another manner, who ſaid, *Be ye Perfect, as your Heavenly Father is Perfect*. This Mark is propoſed to thee, to give thee to underſtand, that there is alwayes a place above thee, for the encreaſe of thy Virtue.

CHAP. XXXI.

Of Temperance. How much ſhamefac'dneſs conduceth to it. Of Abſtinence, and of Chaſtity.

1. *Temperance* rules the pleaſures which are taken in *Taſting* and *Touching*: it hates and drives away all ſuch pleaſures as are ſuperfluous, and admits only ſuch as are neceſſary, as far forth as right Reaſon permits. This Rule of *Temperance* is Infallible; To take meer Neceſſity for its meaſure in what belongs to the Body; and never to admit Pleaſures for Pleaſures ſake. By this Virtue it is brought to paſs, that thou doſt not degenerate from a Man into a Beaſt. To it, *Modeſty* very much contributes, which is the Bridle of bad manners, the Badge of a good diſpoſition, the Guardian of Purity, the Witneſs of Innocence. If this hath gotten the poſſeſſion of thy Mind, it will teach thee to fear all Filthineſs, to abſtain from all unlawfull Actions, to reverence Gods Commandments, to ſtand alwayes in an apprehenſion of thy own frailty, and

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to be evermore in love with that intelligible Beauty, which appears chiefly in the works of *Temperance*. And thou wilt then perceive thy ſelf to be modeſt, when thou trembleſt at the very name of *Intemperance*; when thy Chamber-walls cover thee, and do not hide thee, with which many conceive themſelves to be encompaſſed, not that they may live more ſafely, but that they may Sin more ſecretly. But to what purpoſe doſt thou ſhut up thy ſelf, to avoid the Eyes and Ears of Men? God is alwayes with thee, who every where beholds thee: Thy Conſcience is with thee, which every where accuſes thee.

2. *Abſtinence* and *Sobriety*, moderate the uſe of Meat and Drink; but that which concerns the Touch, is rul'd by *Chaſtity* and *Pudicity*. And ſurely 'tis a matter of very great difficulty, not to be drawn beyond the bounds of Neceſſity, in the uſe of Food. The Belly hath no Ears to admit commands: It demands, calls and exacts a daily tribute. But with how little it may be put off, with how ſmall a ſtipend it may be ſatisfied, few conſider. We force Nature to ſerve Vices; and we irritate Hunger and Thirſt, which may eaſily be appeaſed with natural Remedies, by various Sawces and Seaſonings. *Chaſtity* is alſo hard

to be preſerved amongſt ſo many provocations of *Luſt*, unleſs it is held in with the Fear of God, with a Flight from all Occaſions, with a carefull cuſtody of the Senſes, and with a great reverence towards ones ſelf. He who fears not himſelf, cannot fear others. Wilt thou be Chaſt? Contain thy Eyes, leſt thou mayſt *love unwillingly*, what thou haſt *beheld unwarily*. Why admireſt thou the fleeting and falſe beauty of the Creature? Expect a little while, and it will be no more. Ugly Wrinkles will furrow the ſmooth Forehead, a ſad Cloud will orecover the ſparkles of the Eyes, a ſcurvy Moſſineſs will cover the Ivory of the Teeth. Avoid alſo the company of the Bad, fly from all Effeminateneſs, tame thy Fleſh with Faſtings, and treat it rigorouſly; He is loſt, who too tenderly loves his Sepulchre.

CHAP.

CHAP. XXXII.

Of Meekneſs, and Clemency. The Offices and Excellency of them both.

1. TO mitigate the violence of *Anger*, *Meekneſs* is neceſſary; leſt thou ſhouldſt tranſgreſs the bounds of what is right, either on one ſide or the other. *Anger* is the Dart of Nature, which thou mayſt lawfully make uſe of, when thy Office obliges thee to reprove and chaſtiſe Offenders: and when Diſcretion dictates, that thy own or anothers injury is to be in due manner repreſſed; leaſt impunity ſhould give increaſe to the licentiouſneſs of the wicked. He is equally cruel who pardons all, and who pardons none at all. Now, when Juſtice ſo requiring, the guilty are to be puniſhed; be thou then Mindful of *Meekneſs* and *Clemency*. Puniſh as it were unwillingly; and be thou ſuch a one towards Offenders, as God hath been to thee. As he ſupported thee that he might make thee better: So do thou ſupport them that they may be corrected. Thou deſpiſeſt the Phyſitian,

ſitian, if thou deſpaireſt of the Patient. The Sick mans cure is as eaſie, as is the Prudence and Benignity of the Phyſitian. A Meek man appears as a Rock in the Sea of *Anger*, diſſolving the Waves which daſh againſt him; being not always contented with puniſhment, but ſometimes with penitence. The Saviour of the World exclaims to the collected multitude of Mankind; *Come ye all and learn of me*, not to cure the Sick, not to cleanſe the Leapers, not to reſtore light to the blind, or life to the Dead. But what? *Learn* (ſayes he) *of me, to be Meek.* He ſeems to have reduc'd all the treaſures of his Wiſdom and Science, that we ſhould Learn of him the Leſſon of *Meekneſs*. So Excellent a thing is *Meekneſs*.

2. As *Meekneſs* Moderates *Anger*, ſo *Clemency* tempers *Puniſhment*. *That* belongs to *All*; *this* to *Princes* and *Superiors*. Its Office is, to mitigate the puniſhments which the Laws exact, not for Fear, Gain, Friendſhip, or out of any other ſuch like Motive; but out of a gentleneſs of Mind. There's no need to delve into the ſides of Mountains, and build Caſtles in the high Tops of Hills: *Clemency* will render the Prince ſafe in the open plain. This is an unexpugnable Fortreſs, which ſecures his

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Empire. A bad Prince is hated, becauſe he is feared; and he will be feared becauſe he is hated. Now the ſubjects hate him they fear, and would willingly have him periſh whom they hate. He is *Maſter* of the Kings Life, who is a contemner of *his* own Life. He vainly ſtrengthens *himſelf* with power, who is not garded with the good will of his people. Many puniſhments are ſhameful to a Prince, as many Funerals are to a Phyſitian. If a King keeps back his ſtrength; if he looks down from above upon all injuries and offences with contempt; if he ſacrifices ſome to the anger of others, none to his own: then he ſhews himſelf to be truly a King. 'Tis the part of a *Magnanimous* man, to be pleaſing and peaceable.

CHAP.

CHAP. XXXIII.

Of Modeſty. The Double Office of Studioſity. What Rule is to be obſerved in Mirth.

1. *Modeſty* wonderfully adorns the reſt of the Minds Dowries. Tis the form of *Honeſty*, and the Curb of *Vices*. Though thou ſayſt not a Word, thy Habit and Geſture will ſpeak what thou art. An Argument of Virtue may be taken from the leaſt things. The Countenance, the Laughter, the Gate, the Glaunce of the Eyes, ſhew oftentimes what a man is. Live ſo, as that all men may know thou belongeſt to the fellowſhip of Angels. Obſerve a *decorum* in all the Motions of thy Members, in thy behaviour, in thy Voice, in thy Looks, that nothing may appear Effeminate and remiſs, nothing that is harſh and clowniſh. True *Modeſty* flows from the Mind into the Body, from the inward gravity of Manners into the outward carriage; that ſo the mind may behold abroad as it were, its own houſhold-ſtuff. A *Modeſt* Man is the live-

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ly Image of God: for his ſole Aſpect compoſes the beholders. And what a good is this, to be ſeen and to profit? It belongs alſo to *Modeſty*, not to exceed the condition of thy State, in Garments, in Moveables, in the Ornaments of thy houſe, and in the multitude of Attendants. Theſe are the Impediments of thy Mind, wherewith not thou, but the things without thee, are garniſhed. Why therefore doſt thou joy in thy Evil? Why admireſt thou vain things, and glorieſt in the multitude of impediments? Thou mayſt rightly call this troop of Servants which environ thee on every ſide, *an Hoſtile Army*, from which thou canſt ſcarcely be ſecure. They will know what thou doſt, not what thou Commandeſt. There's nothing more humble then their *Ingreſs*, nothing more inſolent then their *Progreſs*, nothing more odious then their *Egreſs*.

2. *Studioſity* hath two Offices; One is to temperate and moderate the appetite of knowing, which for the moſt part is greater then juſtly it ought to be: The other is, to ſhake off ſluggiſhneſs, and to excite the Minds induſtry to learn things neceſſary. Nature hath given man a curious Wit, and being conſcious of her

her Art and Beauty, hath brought us forth to be Spectators of her works; for ſhe would loſe the fruit of her ſelf, if ſhe ſhould ſhew only to a ſolitude, ſuch great, ſuch glorious ſuch curious Products. But we abuſe Natures goods, by diving ſubtilly into ſuch things, as were better unknown, He is not Wiſe who knows many things, but who knows what makes to his purpoſe. Thoſe Things are firſt to be learned, which belong to thy Salvation: nor do I debar *thee* from reading the reſt, ſo thou *referreſt* to Manners whatſoever thou readeſt. But ſee whether the reading of many Books, favour not ſomething of evagation and inſtability. Thou art to dwell upon certain Wits, and be nouriſhed by them, if thou deſireſt to draw from them what may ſtick faſt in thy Mind. Various Reading pleaſeth, but 'tis the Certain which profits.

3. A Relaxation is ſometimes to be granted to the Mind; and Reſt is to be intermix'd with labour; for that cannot long continue which wants convenient repoſe. The makers of Laws appointed certain days, in which the People ſhould meet together in publick for their recreation, to repair their forces. Now there

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are divers actions which contribute to this Relaxation of Mind: As walking in a pleasant and open Field, where in the free Ayr, the Mind may raise it self to Heaven, and the Members get new vigour. A Country Recess, remote from the smoak and noise of Cities; Hawking or Hunting, and such Divertisments as misbecome not thy condition, and Fishing which is more innocent: Studies which are more calm and pleasant: A consort of Musick, and some honest Play: Finally, harmless Jests, and facetiousness, which must be evermore free from the least injury and indecency. Some there are, who are too severe, who are men-haters, and who sit brooding upon their own darkness, never permitting a merry word to be wrested out of their Mouths: Others, addicted overmuch to Jesting, seldom apply themselves to serious thoughts, and never withdraw themselves from the people. Now these extreams are to be interwoven and alternated; for Solitude will beget a *desire* of Company, and Frequency, of thy self; and so one will be a Remedy to the other. Remission will cure the hatred of labour, and labour the tediousness of Remission. Some also there are, who not knowing how to dispence their own forces, exercise an immoderate Empire over themselves. The Mean

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is wanting to them. They can neither tell when to remit their Studies nor when to retake them. When they ſettle themſelves to Labour, the Days are joyn'd to the Nights; nor do they deſiſt, till themſelves are deſtroyed. Again, when they give way to Recreations, they ſo ingulph themſelves, as that they can ſcarcely be brought back to their former Cuſtoms. Wherefore an Interval is ſo to be afforded to the Mind, that it may be remitted not Reſolved. To this end, *Eutrapely*, that is, *Feſtivity*, and *civil Mirth*, is very neceſſary, which is to preſcribe certain Limits, not to be tranſgreſſed without a crime. *The Beſt things become bad, if the Mean is exceeded.*

CHAP.

CHAP. XXXIV.

Of Humility. Wherein it consists, Of Self-knowledge. The Character of a truly humble Man.

1. FRom Christ comes *Humility*. He promulgated it by his *Word*, taught it by his *Example*. This, after the Theological and Intellectual Virtues, hath the prime place amongst the rest; for it removes *Pride*, which is the Root of all Evil. This renders us amiable to God, because *with the Humble is his Discourse*. Without this, which is the Foundation of Virtues, whatsoever Superstructure is raised in the Spiritual Edifice, will neither be solid nor stable. Now although it's very Name seems to betoken some base and mean thing; yet it is the Virtue of the Magnanimous, and of the Perfect, and raises up the Mind to high matters. It enterprises illustrious actions, without danger of being puff'd up, heroick actions without apprehension of difficulties, continuing always stout, courageous, and

unalterable. *Humility*, doth not (as the Vulgar Imagin) consist in a self-despisal and abjection; but in that moderate appetition of Glory and Honour, which both avoids Excess, and recedes from Defect. The Humble man desires Glory as the stipend of Virtue, with a mind directly intent, upon the Action, not for Ostentation, but for Virtue alone, and as much as it demands. Unlawfull is all Honour, which Virtue brings not forth. But because an humble man, being of a discerning Spirit, is an impartial Judge of himself, he is averse from almost all Honour; both because he knows how little it is that he contributes of his own to the works of Virtue: and also because he fears lest out of a desire of due Honour, he may condescend to admit that which is not due. 'Tis most safe to despise Honour; for he amplifies it who refuses it, he encreases it who contemns it.

2. Thou art therefore not Humble, because thou know'st not thy self. There's no Country so remote, of which thou wilt more easily believe a false Relation. What is Man? A weak and frail Body of it self unarm'd, wanting the help of others, and cast out to all

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the injuries of times. A lump of Dirt, a filthy animal, prone to all Evil, and of so perverted and depraved a disposition, that it preferrs earthly things before the Heavenly, transitory before the eternal. *Every living Man is an universal Vanity.* No Animal hath a Life more frail, a Madness more fierce, a Fear more confused, a Lust more violent. Whence then this Pride, O thou Miserable Creature, and of others the most unhappy? Look upon thy own wretchedness, and if there remains any spark of Reason in thee, reflect upon thy own baseness and unworthiness. Then thou wilt be perfectly Humble, when thou hast perfectly learn'd Self-knowledg.

3. A truly Humble man totally despises himself; nor is he willing to be reputed Humble, but of no account: he refers to God all the honour which is due to himself, and distrusts himself in all things: He rejoyces in being contemned; in this onely prov'd, that he Sleights humane praises. He considers himself according to what he hath of himself, and others according to what they have of God; and so comparing himself with them, he judges

ges himſelf the very worſt of all: for this is the Genius of Humility to compare ones own Evils with the Goods of others; from whence even he who is moſt Perfect, may without a Lye, eſteem himſelf more Imperfect then others. Furthermore, a truly Humble Man ſubjects himſelf with all Obedience to his Superiours, performs not his own deſires, diſcovers freely his defects, ſuſtains patiently all injuries, embraces joyfully the meaneſt things, avoids carefully all ſingularity, abſtains always from much talking, deſires ſtill to lye concealed and unknown, places all things beneath himſelf, and himſelf beneath all, and ſhuts up himſelf within his own Nothing. He is ſhame-fac'd and circumſpect: He ſpeakes not but when neceſſity urges him, and then modeſtly, being willing rather to weep then to Laugh. He ſhews the *Humility* of his Heart, in his Body, in his Eyes fix'd on the ground, in his grave and compoſed gate, in his caſt-down Countenance, like a guilty perſon ready to be ſummoned before Gods dreadful Tribunal: Conſcious of the Crimes he hath committed, uncertain of Grace, and

fearful

fearful of his Salvation; and therefore not daring to lift up his Eyes to Heaven, he ſtands aloof off with the Publican, imploring with fervent Prayer, pardon for his Offences. Finally, he dreads all his own doings, he deſpiſes all earthly things, he tramples upon all worldly Pomps and Vanities. For he thinks the whole world to be *Nothing*, who believes himſelf to be *Nothing*.

CHAP. XXXV.

Of the State of the Perfect. The Image of a Perfect man. The End of a Perfect Life, in Union with God.

1. HE is said to be *Perfect*, to whom nothing is wanting. And what can be wanting to him, who being purg'd from Sin, cleans'd from Vices, and adorned with Virtues, intimately adheres to his God, and becomes one Spirit with him for evermore? This is the top of Christian Perfection, the last End to which thou art to aspire. For whereas every thing is then judg'd to be perfect, when 'tis joyned to its End, and *God is thy End*; thou art then necessarily perfected, when perfectly adhering to God, thou returnest to him from whom thou hadst thy beginning. But no one is thus perfect, without Gods special Help. And because there are few found amongst Mortals, who dispose the superiour part of their Mind to receive Gods singular illapses and inlocutions, therefore there are so few Perfect. Each Age hath produced few of them.

2. Thou

2. Thou mayst call him a Perfect man, whom thou seest undaunted in Dangers, untouch'd with Cupidities, happy in Adversity, content in Disgraces, quiet amidst Tempests, Laughing at whatsoever others Fear and Desire, passing by all things as Little, shining with no good but his own, evermore free, alwayes constant to himself, still like himself, erected, elevated, empty of himself, and full of God: from whom no Violence can force his Goods, who turns Evil into Good, who is frustrated of nothing, who is hurt by no Accident: who puts a value upon things, not from mens Opinion, but the things of Nature: who being eminent above all, casts himself into the whole World, and extends his contemplation into all its proceedings, himself remaining peaceable and unshaken: who for the major part of him, dwells perpetually there from whence he descended. As the Sun-beams, although they touch the Earth, yet are there from whence they are darted: So a *Perfect* man converses indeed with us, but he is absent in his better part, and adheres alwayes to his End. His mind is such as the state of the World is above the Moon; there's a perpetual Calm. He is ignorant of any defect of things; he knows not what a various Mind is; all ages

ſerve him; he views all things round about, equally as the Sun doth, and rejecting all multiplicity, he quietly repoſes in the moſt ſimple Unity. He deſires nothing, he ſeeks for nothing out of himſelf, having no need to call in that Felicity from a far off, which he bears about him incloſed within his own Heart. He works for God alone, he lives to God alone, being alwayes ready to depart. Apply this Line and Level to thy Life, and thou wilt underſtand how far thou art from Perfection.

3. This is a greater and higher matter, than thou canſt reach, unleſs he draws thee upward, who ſaid, *without me, you can do nothing*. And moreover, there are precedent diſpoſitions which are neceſſary. The End of a *perfect* Life, is an intimate *Union with God*. And ſince he dwells in an unacceſſible Light, thou wilt never get to him, unleſs thou driveſt away from thee the darkneſs of the Creatures. Man cannot be made partaker of the Divine Nature, except he tranſcends himſelf and all created things in Mind and Affection. Every Adheſion, even the leaſt, to any thing whatſoever, is like to the little Fiſh *Remora*, which if it bites the Keel of the Ship, ſtops it, and detains it in the middle of its courſe. It happens no otherwiſe to many Souls, which

which like Ships fraught with Heavenly Riches, would happily sail to the Haven of blessed Union, were they not detained by some Vitious Affection. God is one, and most Simple; *A Soul can never be fit for Union, unless it becomes One, and most Simple.*

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THE INDEX.

A Preface to the Reader.

Chap. 1. Of Mans last End. What an Evil it is to swerve from it. The Means and Method to come to it. Pag. 1

Chap. 2. Who so desires to live well, must make choice of an Instructor. What manner of man this ought to be. The Duties of a Disciple. 7

Chap. 3. Of Purgation from Sin. All Affection to Sin is to be laid aside, and Vice rooted out. No Remedy is more efficacious against Vice, than the consideration of Death and Eternity. 13

Chap. 4. Of Gluttony. Its Evils. Its Remedies. The Signs of its being conquered. 22

Chap. 5. Of Luxury. How foul a Vice it is. How easie the Relapse into it, and how to be avoided. 27

Chap.

Chap. 6. *Of Avarice. Its Malice is sharply reproved. The Comparison between a Poor, and a Rich man. The deceit and vanity of Riches.* 33

Chap. 7. *Of Anger. The Character of an Angry person. The Effects, Causes, Remedies of Anger.* 40

Chap. 8. *Of Envy and Sloath. The Description and Cure of Both.* 53

Chap. 9. *Of Pride, Ambition, and Vainglory. The Image of a Proud man. The Vanity of Dignities, and their Dangers. The Evils of Haughtiness, and the Cure of it.* 57

Chap. 10. *Of the Government of the Body. Of the Custody of the Senses. How far the Body is to be Indulged, &c.* 67

Chap. 11. *Of the Custody of the Tongue. Of how great moment it is, and how difficile. What is to be observed in Speaking, what to be avoided. How the bad Tongues of others, are to be endured.* 73

Chap. 12. *Of the Internal Senses. The Use of Opinions. The Mind is to be stored with good Thoughts. Of restraining the Sensitive Appetite: and of its depraved Affections. Several Precepts to that purpose.* 80

Chap. 13. *Of Love. Its Nature, Causes, Effects, Remedies. Something added of Hatred.* 85

Chap.

Chap. 14. *Of Desire, and of Flight. What is to be desired, what to be fled from.* 91

Chap. 15. *Of Joy, and of Sadness. How a good man ought to rejoyce. He who foresees all things, is not contristated. Several Antidotes against Grief.* 96

Chap. 16. *Of Hope, and Despair. How we are to moderate them both.* 102

Chap. 17. *Of Fear: How vain it is, and how to be vanquished. Boldness to be avoided. Something again of Anger.* 105

Chap. 18. *Of the Powers of the Rational Soul. The Understanding is to be restrained from Curiosity. To what Study one should chiefly apply himself. How bad a thing it is to enquire into other mens Manners. The Judgments of others, are to be contemned. Of the denial of our Will.* 111

Chap. 19. *Of the State of Proficients. Several Helps to Proficiency. The value and use of Time. The Presence of God, Necessary.* 118

Chap. 20. *Of the good of Solitude. Evil Society to be shun'd. What, and how many the Worlds Vices are. The study of a Proficient, is the acquisition of Virtues. Certain Signs of Virtue's being obtained.* 124

Chap. 21. *Of the Theological Virtues; Faith is to be approved by Works. Confidence is to be placed in God alone. Motives to love God.*

Cap. The love of our Neighbour is manifested by Benefits. An Exhortation to Alms-deeds. 132

Chap. 22. Of Prudence. Its Necessity, and Difficulty. The Duty of a Prudent man. 137

Chap. 23. Of Justice, and of Religion. The Acts of both. What Penance is, and wherein it consists. 141

Chap. 24. Of Piety and Observance. Obedience is commended, and also Gratitude. How a Benefit is to be Received and Repayed. 146

Chap. 25. Of Truth, and the Use of it. Simplicity is praised. Acts of Fidelity. 150

Chap. 26. Of Friendship. With what Offices it is to be entertained. Certain Precepts appertaining to mutual Conversation. 154

Chap. 27. Of Liberality. What it is, and how to be exercised. Wherein it differs from Magnificency. 160

Chap. 28. Of Fortitude. Its Offices. That Death is to be contemned by a Valiant man. 164

Chap. 29. Of Magnanimity. The Description of a Magnanimous Man. 169

Chap. 30. Of Patience. The Occasions and Effects of it. The signs of perfect Patience. An Admonition and Instruction to Endure all

all Adversities. The Necessity of Perseverance. 172

Chap. 31. *Of Temperance. How much shamefac'dness conduceth to it. Of Abstinence, and of Chastity.* 182

Chap. 32. *Of Meekness and Clemency. The Offices and Excellency of them both.* 185

Chap. 33. *Of Modesty. The double Office of Studiosity. What Rule is to be observed in Mirth.* 188

Chap. 34. *Of Humility. Wherein it consists. Of Self-knowledge. The Character of a truly Humble man.* 193

Chap. 35. *Of the state of the Perfect. The Image of a Perfect man. The End of a Perfect Life, is Union with God.* 198